

SCHOOL OF THEOLOGY AT CLAREMONT



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AMERICAN CHURCH DICTIONARY

EDITED BY
JOHN W. ALLEN

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SCHOOL OF THEOLOGY
AT CLAREMONT
California

To
my dear friend,
W. Jarvis Barlow, M. D.

J J Wilstons

Xmas, 1902.

The American Church

Dictionary and Cyclopedia

BX
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1901

BY THE

REV. WILLIAM JAMES MILLER, M.A., B.D. 1850

"Of the things pertaining to the Kingdom of God."—Acts 1:3.

SECOND EDITION

NEW YORK
THOMAS WHITTAKER
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Preface

THE writer of the following pages has long been convinced, from an experience of many years in the Ministry, that a great desideratum among Church people is a CHURCH DICTIONARY, especially one not so expensive as the more costly works, and at the same time something more complete and satisfactory than a mere glossary of terms. What seems to be needed is an inexpensive, handy volume, "short enough for busy people, plain enough for common people, cheap enough for poor people," yet complete enough to give the information needed. The present work was undertaken with this object in view. It was thought "worth while"; for if words are things, then greater familiarity with the phraseology of the Church will lead to greater knowledge "of the things pertaining to the Kingdom of God." What is here set forth is really a HANDY BOOK OF READY REFERENCE *arranged in alphabetical order*; and while some of the articles may seem to be too brief, yet the system of cross references adopted, it is believed, will throw considerable light on subjects where it is employed and thus enables the book to be kept within the limits already specified.

The title, THE AMERICAN CHURCH DICTIONARY, indicates the purpose as well as those for whom it is written. In preparing it, the writer worked under the

conviction that not only is it necessary to set forth the historic facts, doctrines, terminology, customs and usages of the Church, but also to indicate the *spirit of the Church* as well,—the spirit that pervades all her life, her teachings and her customs, and which when once possessed makes us deeply conscious of her continuous life from the beginning, as having a history and glorious traditions.

Many sources of information have been drawn from, the thoughts of many writers have been laid under contribution, but not always was it possible to make acknowledgment, as what is here presented is the result of the writer's general reading and study. As such the work is sent forth with the hope that all who refer to its pages may find it adequate to the purpose described and realize the full meaning of St. Cyprian's word's, "*He cannot have God for his Father, who has not the Church for his Mother.*"

W. J. M.

Dictionary and Cyclopædia

A

Ablutions.—A term used to designate the ceremonial washing of the sacred vessels after Holy Communion, with wine and water which are reverently consumed by the Priest. These ablutions are in conformity with the Rubric which directs, “And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church ; but the Minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same.”

Absolution.—The forgiveness of sins on earth by the Son of Man through His agents, the Bishops and Priests of the Church. Their commission is embodied in the words of the Ordination Office, “Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained.” This commission contains our

Lord's own words to be found in St. John 20: 22 and 23, and they are His commission to His Ministers. Attempts have been made to explain away these words ; but it is unquestionably the office of the Holy Ghost to invest those ordained with the power of dispensing God's Word and Sacraments, and of performing what is necessary " for the perfecting of the Saints, for the work of the ministry, and for the edifying of the Body of Christ." (See KEYS, POWER OF).

Absolution, The.—The name given to the form of words by which a penitent person is absolved. There are two forms in the Prayer Book ; the longer form being used at Morning and Evening Prayer, the shorter one being usually confined to use in the Communion Office.

Absolve.—To loose, to set free from the bondage of sin. (See ABSOLUTION, also KEYS, POWER OF).

Abstinence.—The Church makes a distinction between *abstinence* and *fasting*. Abstinence is the reduction of food for the sake of self-discipline, while fasting is going without food of any kind as a more severe act of discipline. Abstinence is to be exercised on " Other Days of Fasting " *i. e.*, other than Ash Wednesday and Good Friday which are absolute Fasts. (See FASTS, TABLE OF; also FASTING).

Acolyte.—A word derived from the Greek, and used to designate one who serves the Priest in the celebration of the Holy Eucharist. His chief duties are to arrange the elements on the Credence, to light the candles, receive the offerings and present them, and also the Bread, Wine and water, to the Priest at the proper time in the Celebration.

Adult Baptism.—The rule of the Church is Infant Baptism. She brings children even in their tenderest years within her Fold and *there* trains them up “in the nurture and admonition of the Lord.” But when in England the Puritans and Anabaptists arose and prevailed, then there grew up a generation that reached maturity without having been baptized, and then it was that there arose the necessity for “The Ministration of Baptism to such as are of Riper Years and able to answer for themselves.” To meet such cases the present service in the Prayer Book for the Baptism of Adults was prepared and set forth in A. D. 1661. That the Church of England had no form for the Baptism of Adults previous to the year 1661 is not only an interesting fact, but it is also one of those historic side-lights which brings into bold relief what was the custom of the Church from time immemorial.

Advent.—Derived from the Latin, and means *coming*. The word is used of the first coming of Christ at His Birth, and of His Second Coming to judge the world. These are commemorated in the first Season of the Church Year, the *Season of Advent*, which begins on the Sunday nearest to St. Andrew’s Day (Nov. 30) whether before or after, and continues until Christmas Day. The Advent Season is intended to be a preparation for the due observance of Christmas, is penitential in character and a time of increased devotions both public and private. The Benedicite is sung instead of the Te Deum; the Benedictus is recited in full, and the Collect for the First Sunday in Advent is used daily throughout the Season. The color for Altar hangings, etc., is purple or violet.

Advent Sunday.—A name to be found in the Prayer Book for the First Sunday in Advent. It is commonly regarded as the first day of the Church Year, and as such the *Christian's New Year's Day*. From the fact that the Church Year anticipates the Civil New Year by a whole month it is thought that the Church thereby teaches that the Kingdom of God should be first in our thoughts. (See ADVENT, also CHRISTIAN YEAR).

Affusion.—The *pouring* (which the word means) of water on the recipient of Baptism, when the Baptism is not by immersion. Questions have arisen from the very earliest ages as to the matter and form with which this Sacrament is to be administered. The original mode was undoubtedly by the descent of the person to be baptized into a stream or pool of water. The practice of immersion was not, however, regarded as an essential feature of Baptism. There can be little doubt that affusion was practiced instead of immersion, at the discretion of the Priest, in ancient as well as in modern times. The Prayer Book provides for either mode. The method in this respect is a matter of indifference, the essential point being that the candidate for Baptism come into actual contact with water while the words, "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost," are spoken.

Agapè.—A Greek word meaning *love*. The name given to the "Love Feast" or social meal which the ancient Christians were accustomed to have when they came together and which was partaken of before the celebration of the Holy Eucharist. But owing to abuses, which St. Paul rebuked in writing to the

Corinthians, it was finally abolished. There seems to be some confusion of ideas in regard to this ancient custom as is seen in the wrong use that is made of the term LORD'S SUPPER (which see).

Agnus Dei.—Meaning "The Lamb of God." This is the name given to the prayer "O Lamb of God, who takest away the sins of the world, have mercy upon us," to be found in the Litany and Gloria in Excelsis. The Agnus Dei is often sung as an anthem after the Prayer of Consecration in the Holy Communion. It is also the name given to a representation of a lamb with banner as an emblem of Christ. (See EMBLEMS).

Aisle.—This term is often wrongly applied to the alleys or passageways between the pews of a church. Aisle, properly speaking, is an architectural term given to the side or wing of a church or cathedral separated from the nave by rows of pillars and arches. The word is derived from the Latin *ala*, meaning a wing.

Alb.—A long white linen garment worn as one of the Eucharistic Vestments. (See VESTMENTS).

Alleluia.—A Hebrew word meaning "Praise ye the Lord." Sometimes written "Hallelujah." It is used on joyous occasions such as Christmas and Easter.

All Saints' Day.—A Feast held on November 1, in commemoration of all saints of the Church who are not commemorated on other days. This Festival is very dear to the hearts of Christians. It is a day full of touching memories, when in the Holy Eucharist we memorialize before God the lives not only of Martyrs and Confessors and the great army of valiant

and faithful souls in every age and clime, but also of those dear to us by ties of kindred and affection,—fathers, mothers, brothers, sisters, little children and noble youth—who “having finished their course in faith do now rest from their labors.” It is thus we have brought home to us, as in no other way, the meaning and reality of “The Communion of Saints.” Amid the solemnities of worship and memorial we thus learn that the living and the dead are bound together by ties that are eternal, ties that no change of time can break, because before God they are *one* in the Mystical Body of Christ. (See DIPTYCHS).

Almanac, Church.—An annual publication setting forth the dates and times of the Holy Days and Seasons of the Church’s year, with the table of Lessons, directions concerning the Church colors and other information about the Church, such as the organization of the Dioceses, number of communicants; clergy list, the General Convention and other organizations; also, the list of the American Bishops, both living and departed. In fact a well-edited Church Almanac is so full of information no intelligent communicant can afford to be without one, as a guide and help to his devotions throughout the year. (See CALENDAR).

Alms Bason.—A shallow dish or plate, usually made of some precious metal, in which the offerings of the people are received and placed on the Altar.

Alpha and Omega.—The first and last letters of the Greek alphabet. They are used of our Lord to set forth His eternal and divine Nature, as in Revelation 1: 11, “I am Alpha and Omega, the First and the Last.” In their Greek form these letters are used

in the symbolism and decoration of the Church, either separately or as a monogram.

Altar.—The Holy Table, of wood or stone, on which the Sacrament of the Lord's Body and Blood is offered to God as a "Sacrifice of Praise and Thanksgiving." "Altar" and "Table" are used interchangeably in Holy Scripture, and both words are used in the Prayer Book for the same thing. From the very earliest times the Altar has always been the most prominent object in the Church, being placed at the end of the chancel and elevated, being approached by three or more steps. Architecturally as well as devotionally the Altar is the distinctive feature, the objective point of the building to which all else conforms. Properly speaking, the building is erected for the Altar, and not the Altar for the building. (See LORD'S TABLE).

Altar Cross.—The cross surmounting the Altar, made usually of polished brass or of some precious metal. The Altar Cross is handed down to us from the Primitive Church, so that to-day wheresoever the English or the American flag waves there "the Altar and the Cross" are set up. The Cross is placed over the middle of the Altar, in the most sacred and prominent part of the Church, "in order that the holy symbol of our Faith may be constantly before the eyes of all who worship therein, to shine through the gloom of this world and point them to the skies."

Altar Lights.—Two candles in candlesticks placed on the retable of the Altar and lighted at the celebration of the Holy Eucharist; frequently called Eucharistic Lights. They are used to symbolize our Lord as

the Light of the world in His two Natures, Human and Divine. The symbolical use of lighted tapers in Divine Service is of primitive antiquity and their use is being generally restored in both the English and American branches of the Church. This is evidenced by the table in the Tourist's Church Guide for 1898, in which it appears that in 1882 there were 581 churches in which the Altar Lights were used, while in 1898 the number had increased to 4,334. (See LIGHTS ON THE ALTAR).

Altar Linen.—The linen pieces used in decorating the Altar for the celebration of the Holy Communion are so called. There is first the "fair white linen cloth," the width of the top of the Altar, and falling over the ends fifteen or twenty inches ending with a fringe. It is usually embroidered with five crosses to represent the five wounds of our Lord. Other pieces are the Corporal to cover the middle part of the Altar and on which are placed the Paten and Chalice during the Celebration; the "fair linen cloth," or thin lawn veil required by the rubric to cover the elements after consecration; the Purificators, and also the Pall,—each of which is described under its proper title (which see).

Altar Rail.—The railing enclosing the Sanctuary in which the Altar stands, and at which the communicants kneel in receiving the Holy Communion, is called, in the Institution Office the *Altar Rail*. Supposed to have been first introduced by Archbishop Laud as a protection of the Altar against the lawlessness and irreverence of the Puritans.

Altar Vessels.—(See VESSELS, SACRED).

Ambulatory.—The name given to the passageway running around and back of the Altar, being a continuation of the aisles of the church. Generally used for processions to and from the choir.

Amen.—A Hebrew word meaning “so be it,” or “so it is,” as it is used at the end of prayers, hymns or Creed. It signifies approval of, or assent to, what has gone before. The use of the “Amen” in Public Worship emphasizes the Priesthood of the Laity, as for example, in the consecration of the elements in the Holy Communion, while the celebrating Priest stands before God offering to Him this holy Oblation, he does it in company with all the faithful, and to signify their cooperation with him in this great act they say “Amen,” adopting his words and acts as their own. In the early Church the “Amen” was said with such heartiness, an ancient writer describes it as sounding “like a clap of thunder.” (See RESPONSIVE SERVICE).

American Church, The.—The name, and one that is growing in popularity, that is generally given to the body legally known as “The Protestant Episcopal Church in the United States of America.”

The term “American Church” is descriptive of “The Holy Catholic Church” having this land and people as the field of its operations. When our Lord commanded His Apostles to go forth and make disciples of all nations, and they went forth to carry out this command, they gave to every nation to which they came the Church in its completeness with powers of perpetuity. To every nation were given the Christian Faith, the Apostolic Ministry, the Sacraments and the Christian Worship or Liturgy. Hence there

sprung up national Churches, all equal and having union with one another in these four essentials of Christian Truth and Order. The Episcopal Church in the United States by reason of its origin, history and character is to be regarded as one of these national churches and the name which is to embody this idea will no doubt be found and set forth by the proper ecclesiastical authority in due time. It is difficult to say just how the name "Protestant Episcopal" came into use, but it has always been a hindrance to our growth because it requires so much to be said in explanation, which is always a disadvantage. Meantime the name "American Church" is coming more and more into general use, as it is clear, definite and historic, following the analogy of the naming of the ancient national churches.

The Episcopal Church in the United States is the daughter of the ancient, historic, Catholic and Apostolic Church of England, is partaker of the same life and the inheritor with the mother Church of the same worship, rites, customs, doctrines and traditions, and, therefore, its position, likewise, is ancient and historic, Catholic and Apostolic. (See ANGLICAN CHURCH, also ANGLICAN COMMUNION).

The history of the Church in America covers a period of more than three hundred years, and its first beginnings on these shores are full of interest. We refer to a few of them. From an old chronicle it is learned that in the year 1578, on the shores of Fro-bisher's Straits, "Master Walfall celebrated a Communion upon land, at the partaking whereof were the Captain and many others with him. The celebration

of the Divine Mystery was the first signs, seals and confirmation of Christ's Passion and Death ever known in these quarters."

It is a remarkable and interesting fact that the Book of Common Prayer was first used in the territory now covered by the United States, not on the Atlantic coast as one would naturally suppose, but on the Pacific coast, on the shores of Drake's Bay, California. This took place on St. John Baptist's Day, June 24th, 1579, the officiating minister having been the Rev. Francis Fletcher, chaplain to Francis Drake. The place where this service was held has been marked by a handsome cross, known as the "Prayer Book Cross," erected by Bishop Nichols through the munificence of the late Geo. W. Childs, of Philadelphia.

In the course of time, settlements were made along the Atlantic coast and evidence is given of the Church's services being held at very early dates. In A. D. 1607, the first permanent settlement was effected in Virginia. In May of that year, under the Rev. Robert Hunt, a Priest of the Church of England, services began to be held regularly and a church building was erected at Jamestown. This was thirteen years before the "Pilgrim Fathers" landed on Plymouth Rock. The Church was planted in all the colonies and included a greater portion of the population. But in time other religious bodies were also established and as these organizations had everything necessary for their growth and development they grew and prospered. With the Church it was far different. For more than one hundred and fifty years it existed on these shores an Episcopal Church without an Epis-

copate. There could be no confirmations and no ordinations to the ministry unless candidates were willing to take the long and perilous voyage to England. The result was the supply of clergy fell off, and children, although baptized, yet because they could not be confirmed, finally wandered away to other folds.

Repeated efforts were made to secure the consecration of a Bishop for the Church in America, but owing to political and ecclesiastical complications this was not possible until after the Revolutionary War. In A. D. 1784, on November 14th, the Rev. Samuel Seabury, D. D., was consecrated in Aberdeen, Scotland, by the Scottish Bishops, for the Church in Connecticut and as the first Bishop in America. On February 4th, 1787, the Rev. William White, D. D., of Pennsylvania, and the Rev. Samuel Provoost, D. D., of New York, were consecrated Bishops by the two Archbishops of the Church of England and the Bishop of Bath and Wells, and Peterborough, in Lambeth Palace, London. A few years later, viz., on September 19th, 1790, the Rev. James Madison, D. D., of Virginia, was consecrated in England by the Archbishop of Canterbury, the Bishop of London and the Bishop of Rochester. By the consecration of these four Bishops abroad the American Church secured the Episcopate from the ancient and Apostolic sources, and thus gained the power of perpetuating itself. The significance of this may be seen when we reflect that the ancient canons of the Church require that not less than three Bishops shall unite in the consecration of a Bishop. This enactment is designed to provide against any possible defect in the succession of any one of the

consecrating Bishops. We thus see how careful the Church has always been in conferring this great office, and how particular the American Church was to meet every ecclesiastical requirement according to the ancient order and traditions.

It may be interesting to note that the first Bishop consecrated on American soil was the Rt. Rev. Thomas John Claggett, the first Bishop of Maryland, in whose consecration all four of the American Bishops united. This took place in Trinity Church, New York, September 17th, 1792. From that time to the present, the American Episcopate has increased greatly by reason of the growing needs of the Church in this rapidly developing country. More than two hundred Bishops have been consecrated for the work of the Church in the United States and for its missions in the foreign field.

The growth of the Church itself, likewise, has been remarkable when we consider the disadvantages under which it labored in those early days and the bitter prejudice against it which even yet is not wholly done away. To-day there is not a State or a Territory which is not under the pastoral care of a Bishop, many of the states having several Dioceses each with its Bishop at its head. The quiet, persistent loyalty to the Truth "as this Church hath received the same," the reasonable terms of admission to her fold, the missionary zeal and enterprise, the practical work enlisting so largely the labors and cooperation of the laity, the far-reaching influence on the religious thought of the day, the proposal of the terms for Christian Unity, the multiplying of services and the more

frequent communions, all manifest her inner and outward growth and demonstrate the reality and high purpose of her MISSION to this land and nation. (See GROWTH OF THE CHURCH.)

Amice.—One of the Eucharistic Vestments. (See VESTMENTS).

Anaphora.—The Greek name for the Offering or Oblation in the Holy Eucharist and is usually applied to that portion of the Office beginning with "Lift up your hearts" and including the Prayer of Consecration. All that precedes this is called the PROANAPHORA (which see).

Andrew, Feast of Saint.—A Holy Day of the Church observed on November 30, and is of very ancient date. It is known to have been observed since A. D. 360. St. Andrew was of Bethsaida in Galilee and the brother of St. Peter. He was the first who found the Messiah and brought others to Him. It was this fact in his life that suggested to the young men of the American Church the organization of "THE BROTHERHOOD OF ST. ANDREW" (which see). St. Andrew was the first called to be a disciple and Apostle, with St. Peter. After the dispersion of the Apostles, St. Andrew is said to have carried the Gospel to what is now called Turkey in Asia and also to Russia and was the first founder of the Russian Church, as St. Paul was of the English Church. After laboring in Turkey in Europe, he suffered martyrdom at Patras, A. D. 70, being crucified on a cross the shape of the letter X, to which his name has been given. As St. Andrew is greatly revered in Scotland, the St. Andrew's cross was made a part of the national banner

of Great Britain on the union of Scotland with England in 1707. The St. Andrew's cross (Scotland) with the cross of St. Patrick (Ireland) and the cross of St. George (England) were made in 1801 to form the present *Union Jack* so dear to the English nation. In ecclesiastical art St. Andrew is represented holding in his hand a cross saltire, or else leaning upon it.

Angels.—(See HOLY ANGELS.) It is also to be noted that the term "Angels" is used in the New Testament for the Bishops of the Church, as in the Epistles to the seven Churches of Asia (Rev. 2 and 3) which are addressed, "unto the angel of the Church of" ———, *i. e.*, the Bishop.

Anglican Church, The.—The name given to the Church of England as being the Church of the Anglo-Saxon race. The Church was introduced into Britain as early as A. D. 61, probably by St. Paul and it has continued there the same organization ever since, and the Church of the whole English nation until within the last 300 years, when divers and sundry religious bodies have sprung up. Thus the English nation from that early period of the Church's first introduction into Britain down to the present time, has never been without the Orthodox *Faith*; the *Apostolic Ministry* in three orders—Bishops, Priests and Deacons; the *Sacraments* and the ancient *Liturgy*. Moreover, the Church of England has always affirmed her own national integrity and independence and although overcome and brought into subjection to a foreign power, and finally regained her former independence—yet throughout all she has ever retained the four essentials of Christian Truth and Order mentioned, and

thus demonstrates that she is a true branch of the Church founded by Christ, and as such Catholic and Apostolic. For one to say that the Church of England was founded by Henry VIII, or to say that it is a "schism from the Roman Church" shows great ignorance of even the plainest facts of history. The following statement, from a secular paper, the *Providence* (R. I.) *Journal* is worth reprinting: "It is still quite usual even for intelligent persons to misunderstand the purposes of the English Reformers, and the result of the English Reformation. . . . The supremacy of Rome has never been borne patiently by the English people, whose church organization was established long before Rome took the trouble to interfere with it; and several English kings had quarreled before Henry the Eighth's time with the Holy See. What the English Reformers wanted, and what they accomplished under Elizabeth, was Reform *within the Church*. It was on the continent that Protestantism *without the Church*, built up a *new* ecclesiastical organization. All this, it may be, is a matter only of historical value to the busy nineteenth century. But even if facts in a historical aspect are of small importance to an intensely practical generation, it is as well to have these facts right as wrong." (See UNDIVIDED CHURCH).

Anglican Communion, The.—The term used to designate the churches that are in communion with the Church of England and hold the same Faith, Order and Worship. Under this term are included the Church of England, the Church of Ireland, the Church of Scotland, the Churches in British North America, the West Indies, Australia, South Africa and in all the English colonies

throughout the world wherever established. The Episcopal Church in the United States is also included in the Anglican Communion, being identical with the Church of England as is set forth in the Preface to the Prayer Book, in which it is declared, "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline and worship; or further than local circumstances require."

The Anglican Communion is one of the most powerful forces in our modern religious world. From statistics we learn that it has a larger membership than any other religious body among English-speaking people. The following Table taken from the New York *World Almanac* for 1901 gives some idea of

THE RELIGION OF ENGLISH-SPEAKING PEOPLE.

| | |
|---|------------|
| Episcopalians | 29,200,000 |
| Methodists of all descriptions | 18,650,000 |
| Roman Catholics | 15,500,000 |
| Presbyterians of all descriptions | 12,250,000 |
| Baptists of all descriptions | 9,230,000 |
| Congregationalists | 6,150,000 |
| Free Thinkers | 5,250,000 |
| Lutherans, etc. | 2,800,000 |
| Unitarians | 2,600,000 |
| Minor religious sects | 5,500,000 |
| Of no particular religion | 17,000,000 |

English-speaking population . . . 124,130,000

Anglo Catholic.—The Historic or Catholic Church exists to-day in three main branches or Communion, viz.: The Eastern or Greek Church, the Roman Church, and the Anglican. The term "Anglo Catholic" is used to describe the Historic Church of the

English-speaking people as being Catholic and Apostolic, and as having an unquestioned descent from the Church founded by Christ and His Apostles. (See ANGLICAN CHURCH; ANGLICAN COMMUNION, and also AMERICAN CHURCH).

Anointing the Sick.—The anointing of the sick with oil as recommended in St. James 5:14 and 15, has generally prevailed in the Universal Church and came to be called "Extreme Unction." There was an office for its use in the Prayer Book of 1549, but it was omitted in subsequent revisions because its use in most parts of the Church had become mechanical and confined to dying persons. The rite has been restored in some places on the authority of individual Bishops as a Scriptural practice. A Scottish Bishop calls it "the lost pleiad of the Anglican firmament," and says, "one must at once confess and deplore that a distinctly Scriptural practice has ceased to be commanded in the Church of England, for no one can doubt that a sacramental use of anointing the sick has been from the beginning."

Annunciation, The.—A Feast of the Church held on March 25th, to commemorate the visit of the Angel Gabriel to the Blessed Virgin Mary, to announce to her the Incarnation of the Son of God, his message to her being, "Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call His Name JESUS." The Feast of the Annunciation has been observed from the very earliest times, sermons being still extant which were preached on this day as early as A. D. 446. It is still observed with great so-

lemnity ; Proper Psalms are appointed, being the 89th, 131st, 132d, and 138th, also Proper Lessons, as well as Collect, Epistle and Gospel. The Church color for Altar and other hangings is white. It is to be noted that the Feast of the Annunciation is placed among the DAYS OF OBLIGATION (which see).

Antependium.—The name given to the covering hanging in front of the lectern, pulpit or Altar, and being the color of the Church Season. The Altar hanging is usually called the *Frontal*.

Anthem.—Originally the same as Antiphon; "anthem" being simply the Anglicized form of the word. Later, the terms "anthem" and "antiphon" came to stand for two different ideas. *Anthem* is any musical setting of words bearing upon the services of the day, other than a hymn or canticle, although the canticles are sometimes called anthems, as in the rubric before the *Venite* in the Morning Prayer. The rubric in the Evening Prayer provides for an anthem after the Collect beginning, "Lighten our darkness." *Antiphon* has come to mean a verse of Scripture which is sung wholly or in part before and after the Psalms or Canticles, and designed to strike the key-note of the teaching of the day.

Antiphon.—(See ANTHEM).

Antiphonal.—The alternate singing or chanting by two sides of the choir and congregation, each taking a verse in turn. This mode of rendering the music of the Church is of very ancient origin ; it prevailed in the ancient Jewish worship as the antiphonal structure of the Psalms indicates. It is a reproduction of the heavenly worship as described by Isaiah, "And one

cried unto another and said." It seems to be also a practical following out of the admonition, "teaching and admonishing one another in psalms and hymns and spiritual songs." (Col. 3:16.)

Apocalypse.—The name given to the last book of the Bible; a Greek word meaning *Revelation*. The book of the Revelation was written by St. John Evangelist about A. D. 96 or 97. Its purpose is set forth by Bishop Wordsworth as follows: "The Apocalypse is a manual of consolation to the Church in her pilgrimage through this world to the heavenly Canaan of her rest."

Apocrypha.—This is the name given to certain books generally bound with the Old and New Testament Scriptures which the Sixth Article of Religion describes as "The other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." They are called Apocryphal for the reason that while they are usually bound up with the Bible, yet they are not regarded as canonical. Apocrypha is a Greek word meaning *hidden*, secret or unknown. Several of the Lessons are taken from the Apocryphal Books, and the Benedicite, which is sung as an alternate to the Te Deum, is taken from one of them, namely, "The Song of the Three Children."

Apostle.—One who is sent; messenger; ambassador. The name given to our Lord's twelve commissioned disciples who were thus made "the original fountain of ministerial authority and capacity pouring forth twelve streams, and from whom were to flow all the branches of that river whose streams should make

glad the city of God by carrying to it the blessings of His grace." (See BISHOP).

Apostles' Creed.—The shorter form of the Creed as set forth in the Prayer Book is called the Apostles' Creed because it was generally believed to have been composed by the Apostles themselves before they separated and left Jerusalem. However true or untrue this old tradition may be, it is quite certain that this "Form of sound words" embodies the "Apostles' Doctrine," or teaching, and each article finds its corresponding statement in the Bible. It is the oldest form of the Creed that has come down to us and contains a brief summary of the fundamental Truths of the Christian Religion. (See ORTHODOX.) There are twelve articles grouped into three paragraphs each setting forth what is to be believed concerning each Person of the Blessed Trinity. In other words the Apostles' Creed is what we believe concerning the Name into which we are baptized. It is, therefore, the Creed of the Baptismal Office and is recited in the Daily Services, while the longer Creed, commonly called the Nicene, is reserved for the Eucharistic Office.

Apostolate.—The office and dignity of an Apostle; the whole body of Bishops throughout the world.

Apostolic Fathers.—(See FATHERS, THE).

Apostolic Succession.—"The fundamental principle of the Christian Ministry is, that it is derived from our Blessed Lord Himself, from whom it is perpetuated by Episcopal Ordination," and just this is what is meant by Apostolic Succession. The Apostolic Succession is simply the evidence of the fact that the Christian Ministry has never failed to exist since

the time when our Lord commissioned it and sent it forth. It is often called the *doctrine* of the Apostolic Succession, but it is more of a fact than a doctrine; a fact substantiated by the history of the Church, as much so as the succession of the Kings and Queens of England is a fact known of all men acquainted with the history of the English nation. For this reason we have the statement in the Preface to the Ordinal: "It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests and Deacons." The Christian Church has not been left without its records; its history is as well marked on the pages of history as that of any other kingdom or organization. (See EPISCOPACY; EPISCOPATE; BISHOP, also MINISTRY).

Apse.—An architectural term descriptive of the semicircular or polygonal shape in which the Chancel is frequently built. From a Greek word meaning a joining; also a bow, an arch, a vault.

Apsidal.—Pertaining or relating to an apse; like an apse, as apsidal chancel.

Archbishop.—A Bishop who presides over a province of Dioceses; an official title, but not an Order.

Archdeacon.—A term introduced from the Church of England and applied to a Priest who presides over an Archdeaconry or Convocation; or to one who is the General Missionary of a Diocese, or of a prescribed district in a Diocese of the American Church.

Articles of Religion, XXXIX.—Certain statements of doctrine set forth by the English Church in a time of great controversy to define her position as differing

from Rome on the one hand and from Protestantism on the other. They are called *Articles of Religion* as distinguished from the Articles of the Faith, which are contained in the CREED and recited in the services of the Church. The Thirty-nine Articles were set forth in the year 1562, then revised as they now stand in 1571 and were adopted with the exception of the Twenty-first Article, by the American Church in 1801. They are published as an appendix to the Prayer Book.

Ascension Day.—A Feast observed with great solemnity forty days after Easter in commemoration of our Lord's Ascension into Heaven. It is also called HOLY THURSDAY. St. Augustine. A. D. 395, calls this one of the Festivals which are supposed to have been instituted by the Apostles themselves, so that it must have been generally observed in his time. In the system of the Church, Ascension Day is regarded as one of the very highest Festivals set apart in honor of our Lord. Proper Psalms, Proper Lessons and Proper Preface in the Communion service place it on the same footing as Christmas Day, Easter and Whitsun Day. The services are usually brightened with special music; the Altar is decked with flowers and white hangings as symbolical of the joy which characterizes the Celebration. Ascension Day is preceded by the ROGATION DAYS (which see), as days of preparation for its due observance; it is also one of the DAYS OF OBLIGATION (which see).

Ascription.—The words used at the end of a sermon, beginning, "And now to God the Father," etc. During the Ascription the people stand and at the end respond, Amen.

Ash Wednesday.—The first day of Lent; one of the two absolute Fast Days of the Church, the other being Good Friday. In ancient times the first day of Lent was called *Caput Jejunii*, i. e., “Head of the Fast,” because Lent began on that day. It was also called *Dies Cinerum*, i. e., “Day of Ashes,” from the custom of placing ashes on the head of penitents who presented themselves before the Bishop on this day. Ash Wednesday is a day of deep devotion, of prayer, fasting, self-examination and confession of sin. The public services are most solemn; the Proper Lessons, and Proper Psalms, the Collect, Epistle and Gospel, together with the Penitential Office to be especially used on this day, all mark it as a day of “weeping, fasting and praying.” The Psalms appointed are the seven Penitential Psalms, viz., the 6th, 32d, and 38th, used at Morning Prayer; the 51st used in the Penitential Office, and 102d, 130th and 143d read at Evening Prayer. (See PENITENTIAL PSALMS.) The Church color for Ash Wednesday is purple or violet.

Assistant Minister.—A Priest or Deacon appointed to assist or help the Rector of a Parish in his work is thus called. Lately the term “Curate” has been employed to designate the Assistant Minister of a Parish.

B

Banners.—On festal occasions banners are often carried in choir processions “to signify yet more clearly the progress and future triumph of the Church,

according to that description of her in the Song of Solomon: 'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?'"

Banns of Marriage.—The word "Bann" is derived from the Saxon word *bannen*, meaning, to proclaim. The term "Banns of Marriage," means, therefore, the publication of intended marriages, and are published for three Sundays before the event, in the Church where the ceremony is to take place. The publishing of the Banns in the Church of England is required by law. In the American Prayer Book, provision is made for the publishing of the Banns of Marriage, but as it is not required by law the custom has fallen into disuse.

Baptism, Adult.—(See ADULT BAPTISM).

Baptism, Holy.—One of the two great Sacraments ordained by Christ as generally (universally) necessary to salvation. Holy Baptism is the initiatory rite by which we are admitted into the fellowship of Christ's Religion, admitted into His Church. Baptism is a covenant made between God and man; of this covenant the Christian name, which was then given us, is the reminder; reminding us of our new relationship with God. The grace conferred in Holy Baptism is threefold, (1) Regeneration, or the New Birth (See REGENERATION); (2) Admission into the Spiritual Kingdom, or the Holy Catholic Church, and (3) The forgiveness of all our sins, for in the Nicene Creed we confess, "I acknowledge one Baptism for the Remissions of sins." The vows of Holy Baptism are three in number, (1) To Renounce, (2) to Believe and (3) to Obey. These cover "the Whole Duty of Man,"

and it is by the use of the Means of Grace with diligent Prayer that he is enabled to keep them and to grow into the likeness of Christ, whose member he is because incorporated into Him by Holy Baptism. The outward, visible sign or form in Baptism is *water*, with the unfailing use of the words, "In the Name of the Father, and of the Son, and of the Holy Ghost." This effects a valid Baptism.

Baptism, Conditional.—As Holy Baptism can take place only once in any individual life, the Church has always been most careful that it should not be repeated. But it sometimes happens that grave doubts arise as to the validity of one's Baptism, or the fact of Baptism is only a matter of conjecture. In such cases the Church has provided for conditional, or hypothetical Baptism. The form is, "If thou art not already baptized, (name) I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost, Amen." In such a case if the Baptism has already taken place and was valid, the hypothetical Baptism passes for naught, but if it were not valid or had not taken place, the hypothetical Baptism is effective.

Baptism, Infant.—(See INFANT BAPTISM).

Baptism, Private.—The proper place for the administration of Holy Baptism is in the church, and the Church warns her people "that without great and reasonable cause and necessity, they procure not their children to be baptized at home in their houses." But when need shall compel them so to do, she provides for the emergency by the service entitled, "The Ministration of Private Baptism of Children in Houses," as set forth in the Prayer Book. In this office no

provision is made for Sponsors. The child is to be brought afterwards into the Church to the intent that the congregation may be certified of the true Form of Baptism privately before used. Then it is publicly received and the Sponsors answer for the child and become responsible for its Christian training, publicly before the congregation.

Baptismal Regeneration.—(See REGENERATION, also NEW BIRTH).

Baptismal Shell.—A scallop shell, either real or made of precious metal, used by the Priest for pouring the water on the head of the candidate in Holy Baptism.

Baptistry.—A portion of a church set apart for the administration of Holy Baptism. Sometimes the Baptistry was erected as a separate building or attached to a church or cathedral, specially adapted for Baptism by immersion.

Barnabas, Feast of Saint.—A Holy Day of the Church observed on June 11th. St. Barnabas was born at Cyprus, but was a Jew of the tribe of Levi. His original name was Joses, but after our Lord's Ascension he was called Barnabas, meaning the "Son of Consolation." (Acts 4: 36.) He stands out in the New Testament Scriptures as one who is ever helpful, which may have suggested his new name; thus he sold his land, giving the money to the Apostles in order that the necessities of the infant Church might be met. So also he stood sponsor, so to speak, for St. Paul, vouching for the sincerity of his conversion. Having thus brought him to the Apostles and securing his recognition as an Apostle we find that he was

associated with St. Paul for about fourteen years in his missionary journeys. After the separation of the Apostles nothing is recorded of St. Barnabas, but tradition tells us that he returned to Cyprus, spending the remainder of his life among his countrymen, and that he suffered martyrdom, being stoned to death by the unbelieving Jews at Salamis. St. Barnabas is said to have left an Epistle which bears his name and which is still extant. It is regarded by many scholars as genuine, but by many others its authenticity is regarded as very doubtful. In ecclesiastical art St. Barnabas is represented as holding St. Matthew's Gospel; as being stoned; as pressing a stone to his breast; as being burned to death; with an open book and staff; with three stones; with a fire near him.

Bartholomew, Feast of St.—Observed on August 24th, in commemoration of the life and virtues of the Apostle St. Bartholomew. In Holy Scripture there is the mere mention of the name of this Apostle, but it is thought that Bartholomew and Nathanael are one and the same person. The reason for this supposition lies in the fact that St. John in his Gospel never mentions Bartholomew, while he often speaks of Nathanael, and the other Evangelists, though they mention Bartholomew, never take notice of Nathanael. From this fact, it is supposed that the same person is designated by these two names. If St. Bartholomew is the same person as Nathanael, then it is he whom our Lord described as "an Israelite indeed, in whom is no guile." St. Bartholomew is thought to have preached the Gospel in Northern India, where he is said to have left a Hebrew copy of St. Matthew's Gos-

pel. He afterwards went to Armenia. He suffered martyrdom in Albanopolis, by being crucified with his head downwards. In ecclesiastical art, St. Bartholomew is variously represented with a knife and book; with a knife in his hand and the devil under his feet; also as healing a Princess of Armenia.

Bason.—(See ALMS BASON).

Belfry.—That part of the steeple in which a bell is hung. Sometimes a separate tower is built, in a room of which the bell is placed. The old name was campanile, from *campana*, a bell. The most remarkable of the campaniles is that at Pisa, commonly called the "Leaning Tower."

Benedic, anima mea.—The canticle beginning, "Praise the Lord, O my soul," which the Latin words mean. It consists of the first four and the last three verses of the 103d Psalm and is used as an alternate to the Nunc Dimittis. It is not set forth in the English Prayer Book as a canticle.

Benedicite.—The Benedicite is taken from the Apocryphal Book of "The Song of the Three Children" and has been used from very ancient times as a hymn in Christian Worship. St. Chrysostom, A. D. 425, spoke of it as "that wonderful and marvelous song which from that day to this has been sung everywhere throughout the world, and shall yet be sung by future generations." An analysis of this hymn shows it to be not simply a haphazard enumeration of the "works of the Lord," but a fine grouping of them in classes to which they belong. The Prelude, contained in the first verse, is a call to all the works of the Lord to "praise Him and magnify Him forever."

Then beginning with the angels as God's ministers we find four great divisions or classifications as follows :

I. The Heavens, verses 2 to 8.

II. Mid Air, verses 8 to 18.

III. The Earth, verses 18 to 26.

IV. All Mankind, from verse 26 to the end ; this last division being a call to mankind in general—the people of Israel, Priests and servants of the Lord, Spirits and Souls of the Righteous, and all “ holy and humble men of heart,” to praise the Lord and magnify Him forever,—followed in Christian Worship by the *Gloria Patri*, as an act of high praise of the holy, blessed and adorable Trinity, made known to us by the Revelation of our Lord and Saviour Jesus Christ.

The Benedicite was first placed in the English Prayer Book in the year 1549, to be sung as an alternate to the Te Deum. It is usually sung during Advent and Lent.

Benediction.—A Blessing, such as that given at the end of the Communion Office and in the Marriage Service.

It is also the act of setting apart for sacred use that which is to be used in the services of the Church. Reverential instinct teaches that it is unbecoming to transfer from the shop to the Altar or Church articles designed for holy use without first being set apart for such purpose. Hence it is usual to bless by some appropriate service Altar furniture, linen and other objects for holy use, that they may be set apart from all unhallowed and common uses. Such is the meaning of the consecration of our churches, and when new articles are added it seems but fitting

that they also should be set apart for sacred use, and this is done by an office of Benediction. The Benediction can only be pronounced by a Bishop or Priest.

Benedictus.—The canticle beginning "Blessed be the Lord God of Israel," used after the Second Lesson at Morning Prayer. It is the song uttered by Zacharias on the naming of St. John Baptist and is found in St. Luke 1: 68-80. The Benedictus has been used as a responsory canticle to the Gospel Lessons from very ancient times as the daily memorial of the Incarnation. As such it is the proper respond to the Second Lesson, the *Jubilate* being simply an alternate, to be used when the Benedictus occurs in the Lesson for the day. During Advent it is to be sung entire; at other times only four verses may be used.

Betrothal.—That portion of the Marriage Service in which the man and the woman join hands and give their *troth* (*i. e.*, truth or promise of fidelity) each to the other. This is the Marriage Vow and is usually said at the foot of the chancel steps, the marriage proper (with the ring) taking place at the Altar Rail.

Bible, The English.—The English Version of the Bible as we now have it, commonly called the "Authorized Version" was set forth A. D. 1611. It was the work of many hands and of several generations. The translation made by William Tyndale, A. D. 1525, is regarded as the foundation or primary version, as the versions that followed were substantially reproductions of it. Three successive stages may be recognized in the work of translation; (1) The publication of the Great Bible in 1540; (2) The Bishop's Bible of 1568 and 1572 in the reign of Elizabeth, and (3) The publica-

tion of the King's Bible in 1611 in the reign of James I. Thus the form in which the English Bible has now been read for more than 300 years was the result of various revisions made between 1525 and 1611. This old and familiar version of the Bible was revised A. D. 1881 by a large body of English and American scholars, but their revision has never become very popular. (See **LECTIONARY**, also **SCRIPTURES IN PRAYER BOOK**).

Bidding Prayer.—The 55th canon of the English Church in 1603 enjoined a Bidding Prayer in the form of an Exhortation to be used before all sermons, each petition or exhortation beginning, "Let us pray for," or "Ye shall pray for," to which the people responded. The term "Bidding" is from the old Saxon word "Bede," meaning *prayer*. The Litany and, also, the Prayer for the Church Militant in the Communion Office bear some resemblance to the Bidding Prayer, especially in the enumeration of the objects prayed for. The Bidding Prayer is now very rarely used, although attempts have been made to revive its use, especially in purely preaching services.

Biretta.—A black cap of peculiar shape worn by the clergy in outdoor processions and services and sometimes in Church. When worn by a Bishop the color is purple.

Bishop.—The highest of the three Orders of the Sacred Ministry (Bishops, Priests and Deacons). It is derived from the Greek word *Episcopos*, the transition being, Episcopus, Biscop, Bishop; the "p" melting into "b." The word means *overseer*. The functions of a Bishop are to rule his Diocese, ordain to the Ministry, administer Confirmation, consecrate Church

buildings, etc. The Bishops are the successors of the Apostles and bear the same office. That they are not now called Apostles will appear from the following statement: "When the Apostles, in anticipation of their approaching death, appointed their successors in the superintendence of the several churches which they had founded, as Timothy at Ephesus and Titus at Crete, the title of *Apostolos* was reserved by way of reverence to those who had been personally sent by Christ Himself; *Episcopos* was assigned to those who succeeded them in the highest office of the Church, as *overseers* of *Pastors* as well as of *flocks*; and *Presbuteros* became the distinctive appellation of the *second* order, so that after the first century, *no writer has designated the office of one of this second order by the term Episcopope. This assertion cannot be controverted, and its great significance is self-evident.*" (See HOLY ORDERS, EPISCOPACY, also MINISTRY).

Bishop's Charge.—Title I, Canon 19, Sec. IX of the Canons of the General Convention makes the following provision: "It is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a charge to the Clergy of his Diocese, unless prevented by reasonable cause. And it is also deemed proper that, from time to time, he shall address to the people of his Diocese Pastoral Letters on some points of Christian doctrine, worship or manners." In his charge the Bishop has opportunity to speak on great questions of the day and to emphasize that which he deems to be for the best interests of the Church. In addition to his charge, the Bishop is required to make an Annual Address to his Diocese in council

assembled, in which he reviews the State of the Diocese, and sets forth his official acts for the year.

Bishop Coadjutor.—When a Bishop of a Diocese, by reason of old age or other permanent cause of infirmity, or by reason of extent of territory, is unable to discharge his Episcopal duties, one Bishop may be elected by and for the Diocese to assist him in his work. The title of such assistant is "Bishop Coadjutor." In case of the death of the Bishop, the Bishop Coadjutor succeeds him in his office and becomes Bishop of the Diocese.

Bishop, Election of.—The provisions made by the general canons of the American Church for the election of a Bishop are as follows: The Bishop of a Diocese is elected by the Clergy and Laity of the Diocese in council assembled. (The method of election is different in different Dioceses.) On a Bishop being chosen, certificates of his election and also testimonials of his being worthy must be signed by a constitutional majority of the convention by whom he is elected. These, together with the approbation of his testimonials by the House of Deputies in General Convention and its consent to his consecration are then presented to the House of Bishops. If the House of Bishops consent to his consecration, the Presiding Bishop notifies the Bishop-elect of such consent. If the Bishop-elect accepts, the Presiding Bishop then takes order for his consecration, either by himself and two other Bishops, or by three Bishops whom he may appoint for that purpose. In case the election takes place during a recess of the General Convention and more than three months before the meeting of the

next General Convention, then the above certificates of election and testimonials must be submitted to the Standing Committees of the different Dioceses. If a majority of the Standing Committees consent to the proposed consecration, the Presiding Bishop is notified of the fact, and the same is communicated to all the Bishops of this church in the United States (except those whose resignations have been accepted), and if a majority of the Bishops consent to the consecration, the Presiding Bishop takes order for the consecration of the Bishop-elect. It is further ordered that "no man shall be consecrated a Bishop of this Church until he shall be thirty years old."

Bishop, Missionary.—A Bishop elected by the House of Deputies of the General Convention, on nomination by the House of Bishops, and consecrated to exercise Episcopal functions in States or Territories, or parts thereof, not organized into Dioceses. Missionary Bishops are in the same manner nominated, elected and consecrated for the work of the Church in foreign fields.

Bishop, The Presiding.—(See PRESIDING BISHOP).

Bishop, Resignation of.—(See JURISDICTION, RESIGNATION OF).

Bishop's Visitation.—Title I, Canon 19, Sec. X of the general canons of the American Church provides that, "Every Bishop in this Church shall visit the Churches within his Diocese at least once in three years, for the purpose of examining the state of his Church, inspecting the behavior of his Clergy, administering the Apostolic rite of Confirmation, ministering the word, and, if he think fit, administering

the Sacrament of the Lord's Supper to the people committed to his charge." It is usual, however, for the American Bishops to visit the Parishes of their Dioceses at least once a year.

Bishopric.—The office or jurisdiction of a Bishop.

Black.—One of the Church colors ; to be used only on Good Friday and at funerals. This usage applies to the Stole as well as to the Altar hangings. (See CHURCH COLORS).

Blessed Virgin Mary.—The title which the Church has always given to the Mother of our Lord, and by which all devout churchmen speak of her of whom the angel declared, "Blessed art thou among women." "Not even the glorified Saints who have attained to the purity and bliss of Heaven are raised to higher blessedness and purity than that saintly maiden was whom Elizabeth was inspired to call 'the Mother of my Lord.' This sanctity of the Blessed Virgin through her association with her Divine Son has always been kept vividly in view by the Church."

The perpetual Virginity of the lowly Mother of our Lord has always been a very strong tradition among all devout Christians ; a belief which is prompted by reverence for the great mystery of the Incarnation, and confirmed by the universal consent of the Church. The term "brethren" of our Lord, which occurs in the New Testament means simply *kindred*, according to the Jewish use of the word.

Two days are set apart to the honor of the Blessed Virgin, viz., The Feast of the Annunciation, March 25th, and the Feast of the Purification, February 2d. (See articles on these Festivals.)

Blessing of Peace, The.—The Benediction at the end of the Communion Service, beginning, "The Peace of God," etc. This beautiful Benediction is peculiar to the Anglican Liturgy, both as to form and place. Reverence and a devout mind will not permit any one to leave the Church before this Blessing is pronounced.

Board of Managers.—The executive committee which has charge of the general Missions of the American Church, and which, when the Board of Missions is not in session, exercises all the corporate powers of THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY (which see).

Board of Missions.—The legislative branch of THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY (which see) and which holds its sessions during the General Convention.

Bounden Duty.—It is thus the Prayer Book expresses the obligation of all the Confirmed to attend and participate in the Holy Communion whenever it is celebrated. The words occur in the Prayer of Consecration.

Bowing.—The late Canon Liddon, in one of his sermons, said, "The reverence of the soul is best secured when the body, its companion and instrument, is reverent also." This truth pervades all the Church's worship. Besides kneeling and standing, *bowing*, also, was always and is still customary in the devotions of the true disciple. Thus in regard to bowing towards the Altar, the 7th canon of the English Church of 1640, which enjoins the custom, declares, "doing reverence and obeisance both at their coming in and going out of churches, chancels, or chapels was a most

ancient custom of the Primitive Church in the purest times." Bowing at the Name of JESUS is a very old and Scriptural custom according to the spirit of St. Paul's words in Phil. 2 : 10. "At the Name of Jesus every knee should bow," and is enjoined by the 18th canon of 1604 in these words, "When in the time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present." Bowing at the *Glorias* was first introduced about 325 A. D. as a protest against Arianism, a heresy which denied the Divinity and coequality of God the Son.

Breaking of the Bread.—One of the New Testament Names for the HOLY COMMUNION (which see) and one of the four marks of the Church's unbroken continuity. (Acts 2 : 42.)

Brotherhood of St. Andrew.—The name of an organization of men in the Church, the object of which is the spread of Christ's Kingdom among men. The members have two rules for their guidance (1) The Rule of Prayer ; to pray daily that the object of the Society may be accomplished, and (2) The Rule of Service ; to make an earnest effort each week to bring at least one man within the hearing of the Gospel of Jesus Christ. This organization has proved to be very popular and has grown rapidly in power and influence. It began as a Parish organization in St. James' Church, Chicago, in 1883, and proved to be so effective in winning men to the service of the Church, that other parishes heard of it ; took up the same line of work ; so that there are now 1,173 active chapters with a membership of 12,000 men. The Brotherhood has also been organized in

Canada, in England, Scotland, and even in Australia, and in every place it is proving to be a great help and blessing to the Church. This work was prompted by the example of the Apostle St. Andrew. (See ANDREW, FEAST OF ST.)

Burial.—The Burial Office set forth in the Prayer Book is intended for the Church's own people, and therefore it cannot be used over an unbaptized adult, because not being baptized he is not a member of the Church. It cannot be used over an excommunicated person because he has been cut off from the Church's privileges. It cannot be used over one who has committed suicide, even if a member of the Church, for by this act he has voluntarily removed himself "from the sphere of its sanctions," and to whom all branches of the Church as well as our own have ever denied the use of this Office. The reason for these prohibitions may be learned when we consider that the Burial Office is founded on the fact of our incorporation into Christ's Mystical Body, on which is founded our hope of the General Resurrection. The whole service is colored by this belief and is illustrated and confirmed by the Lesson read from St. Paul's Epistle to the Corinthians, setting forth the doctrine that our Lord's Incarnation is the source of all spiritual life and, therefore, the source of eternal life in the world to come.

The proper place for the use of the Burial Office is the Church and it ought not to be used in houses except for great cause.

Burse.—A square pocket or case, in which the corporal and pall are kept when not in use.

C

Calendar.—The word “calendar” is derived from the Latin word *calo*, meaning, to reckon. From this the first day of every Roman month was called *Calends*, hence Calendar. Calendars are known to have been in use at a very early date. One is still extant that was formed as early as A. D. 336, and another drawn up for the Church in Carthage dates from A. D. 483. The origin of Christian Calendars is clearly coeval with the commemoration of martyrs, which began at least as early as the martyrdom of Polycarp, A. D. 168. The Church Calendar is set forth in the introductory portion of the Prayer Book, consisting of several Tables giving the Holy Days of the Church with their Proper Lessons, and also the ordinary days of the year with the Daily Lessons. It is well to note that the Calendar as thus set forth is the detailed law of the Church for the daily Worship of God. There is so much stated and implied in this law it is well worth our careful study, and the reader is referred to this introductory portion of the Prayer Book. (See CHRISTIAN YEAR).

Candidate.—The name commonly given to one who is preparing for Holy Baptism or Confirmation. The name is also applied to one who seeks admission to the Sacred Ministry, and is therefore enrolled as a “Candidate for Holy Orders.”

Candlemas.—A popular name for the Feast of the Purification, observed on February 2d, from the custom of lighting up churches with tapers and lamps in remembrance of our Lord having been declared on

this day by Simeon to be “a light to lighten the Gentiles.” (St. Luke 2: 25-32.)

Canon.—A Greek word meaning *rule*, and in the usage of the Church has various applications, as follows:

1. THE CANON OF SCRIPTURE means those books of Scripture which the Church has received or accepted as inspired, and therefore declares them to be *canonical*, to distinguish them from profane, apocryphal or disputed books.

2. CANON LAW means the body of ecclesiastical laws enacted by the Church for the rule and discipline of its clergy and people. There are ecumenical canons, including the Apostolic canons of unknown date, and the canons of the undisputed General Councils; the canons of the English Church which are regarded as binding in this country where they do not conflict with enactments of the American Church; the General canons of the American Church, and the Diocesan canons enacted by the various Dioceses.

3. THE CANON OF THE LITURGY, by which is meant the *rule* for the celebration of the Holy Communion by which it is always to be offered. This includes the Prayer of Consecration, which was formerly called the “Canon of the Mass.”

4. CANON, the name given to a clergyman connected with a cathedral; an officer of the cathedral staff; a member of the cathedral chapter.

Canonical.—Pertaining, or according to the Canons.

Canonical Hours.—Seven stated hours appointed for devotional exercises, viz., Nocturns, Matins with Lauds, Prime, Tierce, Sext, Nones, and Vespers with

46 CANONICAL RESIDENCE—CASSOCK

Compline. Each of the Seven Hours is said to commemorate some point in the Passion of our Lord, as set forth in the old rhyme,

“ At *mattins* bound, at *prime* reviled,
Condemned to death at *tierce*,
Nailed to the Cross at *sexts*, at *nones*
His blessed side they pierced.

“ They take Him down at *vesper*-tide
In grave at *compline* lay :
Who thenceforth bids His Church observe
The sevenfold hours away.”

Canonical Residence.—By this is meant that every clergyman of the American Church is connected with some one or other of the various Dioceses, and is always under some Bishop. His canonical residence begins with his ordination, or from the Bishop's acceptance of his letter of transfer from one Diocese to another. (See DIMISSORY LETTER).

Canticle.—A word derived from the Latin *canticulus*, meaning a little song, from *cantus* a song. The term is applied to the detached Psalms and Hymns used in the services of the Church, such as the Venite, Benedictus, Magnificat, etc.

Cantoris.—Derived from *cantor*, meaning a singer, and is used to designate the north side of the choir, where the precentor sits. Architecturally and ecclesiastically, the Altar is always regarded as the *east* whether it is so in reality or not. North side, therefore, is the left of the Altar as we face it.

Cardinal Virtues.—(See VIRTUES, THE CARDINAL).

Cassock.—A long black coat, fastened in front and

reaching to the feet, worn by the clergy with or without robes and signifying separation from the world. The cassock is also worn by choristers and choirmen under their surplices.

Catechism.—A short instruction set forth in the Prayer Book, “to be learned by every person before he be brought to be confirmed by the Bishop.” The word “catechism” is derived from a Greek word, and means literally an instruction by word of mouth of such a kind as to draw out a reply. As it now stands, the catechism is really an “Unfinished Fragment.” It was begun in 1549, under Edward VI. It was afterwards gradually enlarged, the commandments being given in full in 1552; the section on the Two Sacraments was added in 1604, and the “Duty towards my neighbor” was revised in 1662. The Catechism, as set forth in the Prayer Book, shows five general divisions, (1) The Christian Covenant; (2) The Christian Faith; (3) The Christian Duty; (4) The Christian Prayer or Worship, and (5) The Christian Sacraments or Means of Grace. The rubric at the end of the catechism provides that “The minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.” The object of this rubric is that the minister may have opportunity to prepare the younger members of his flock for Confirmation. The Catechism from its comprehensive exposition of duty and doctrine and its simple, familiar style of question and answer is well adapted for the purpose. And on

all the five points enumerated the children of the Parish may be duly instructed in their preparation for Holy Confirmation, if parents and guardians will be guided by the next rubric which directs them to send their children to the Minister for instruction.

Catechumen.—The name given to a convert of the early Church who was being instructed in Christian doctrine preparatory to Holy Baptism.

Cathedral.—The word “cathedral,” derived from the Greek word *cathedra*, meaning a seat, is the name given to the Church where the Bishop’s seat or throne is. As such, it is the chief church in the Diocese and the centre of the Bishop’s work. Around it are gathered the educational and charitable institutions of the Diocese. It is the centre of Diocesan activities and of the mission work carried on by the Cathedral clergy under the direction of the Bishop. Of the Cathedral as an institution a recent writer has said: “It must be granted that a Cathedral in its origin was nothing more than a missionary creation, where the Bishop of a partly unevangelized country placed his seat with his council of clergy grouped around him, whose duty was to go forth into the surrounding districts with the message of the Gospel, to plant smaller churches which should be subordinate or parochial centres, and to return again periodically to the Diocesan church as headquarters, for the counsel, direction and inspiration of their chief.” (See DIOCESE).

Catholic.—The word “Catholic” was very early adopted as descriptive of the Church founded by our Lord and His Apostles. It means universal, or embracing all. In this sense the Church is catholic in

these three things, (1) It is for all people; (2) It teaches all the Gospel, and (3) It endures throughout all ages. This distinguishes the Christian Church from the old Jewish Church which was but temporal, local, national.

Again, the word Catholic is used as being descriptive of the orthodoxy of any particular Church or individual as being in agreement with the one, undivided Church which has expressed itself in the Ecumenical or General Councils.

The word is, also, used to describe that which is believed on the Authority of the Church, as for example, the doctrine of the Blessed Trinity is a *catholic* doctrine because it is the universally accepted teaching of the Church and having the sure warrant of Holy Scripture.

Thus we learn that the word *catholic* is a very significant term and sets forth the real nature of the Church and her teachings. It enables us to test our own orthodoxy, to know whether we are loyal and true, in accord with "the Faith once delivered to the Saints," and, without doubt, will save us from being "carried away with every blast of vain doctrine."

This word, then, so greatly misunderstood, so wrongly used, yet meaning what it does, ought to be used with thoughtful care. For intelligent Churchmen the term "Catholic Church" should not mean, nor be used to mean, simply the Roman Church, but rather that glorious body in which we declare our belief when we say in the Creed, "I believe in the Holy Catholic Church."

Celebrant.—He who celebrates the Holy Eucharist

whether Bishop or Priest, is so called. A deacon cannot celebrate or administer the Holy Communion.

Ceremonies.—(See RITES AND CEREMONIES).

Chalice.—The cup, made of precious metal, in which the wine is consecrated at the Holy Communion and from which it is received by the communicants. Derived from the Latin word *calix*, genitive, *calicis*, meaning, a cup. (See VESSELS, SACRED).

Chalice Veil.—A square of silk embroidered and fringed, varying in color according to the Church Season. It is used for covering the chalice when empty.

Chancel.—That part of the Church building set apart as the place of the Clergy and others who minister in the Church service. It includes the Sanctuary where the Holy Communion is celebrated and the choir where the other offices are said. The Chancel was formerly, and is even now in many places, divided from the Nave by a screen or lattice work (cancelli) and is raised by steps above the level of the body of the Church.

Chancellor.—An officer of the Diocese, learned in the law, whose duty it is to act as the legal counselor of the Bishop and of the Standing Committee in matters affecting the interests of the Church, as his professional counsel may be asked or required. Chancellor is also the title of a Cathedral officer; the name is also given to the head of a University.

Chantry.—A small chapel attached to a Parish Church where the daily offices are said, *e. g.*, the chantry of Grace Church, New York. Anciently the chantry was an endowed chapel.

Chasuble.—The vestment worn by the celebrant at the Holy Eucharist. For full description see VESTMENTS.

Childermas.—The old English popular name for HOLY INNOCENTS DAY (which see).

Chimere.—The garment worn by a Bishop, now usually of black satin, but formerly of scarlet. It has lawn sleeves attached to it which properly belong to the rochet, the white vestment worn underneath. The derivation of the name is unknown.

Choir.—Properly speaking the word “choir” is an architectural term used only of Cathedrals and is that part of the building which in parish churches is called the chancel. It is usually separated from the cathedral nave by a screen. The term is also used to designate the body of singers appointed to render the music of the Church services.

Choir, The Vested.—(See SURPLICED CHOIR).

Choral Service.—(See EVEN SONG, also INTONE and PLAIN SONG.)

Christian.—In the 11th chapter of the Acts of the Apostles, the 26th verse, we read, “ And the disciples were called *Christians* first in Antioch.” As the result of the persecutions which arose about St. Stephen, some of the disciples who had to flee for their lives came to Antioch. In time there grew up a church there, a mixed society of Jews and Gentiles, and the citizens of Antioch naturally asked, “ What are they ? ” “ What name do they bear ? ” “ What is their object ? ” While they were acquainted with the Jews and their peculiarities, they saw that this was not a Jewish organization, for it embraced Gentiles as well. When

they learned that the one bond which held this society together was their belief in a Messiah, a CHRIST, the people of Antioch, who were celebrated for their fertility in nicknames, called the members of this society, *Christians*. Without doubt the name was given in ridicule. It did not spread widely at first; it is only twice used in the Bible and each time as a word of reproach. But as often happens with names thus conferred, this was a name to remain forever; a name that was to be powerful and far-reaching; a name that was to stand for all that is lovely, noble and beautiful in human life. Such is the origin of the name we bear. We are Christians because we know no other name but that of Christ and no other bond but that of union with Christ. We are made Christians in our Baptism, for we are then brought into union with Christ and made members of His Body. The old word *Christen*, meaning to baptize, really means *to Christian*, that is, to make Christian by incorporating us into Christ.

Christian Name.—(See NAME, CHRISTIAN.)

Christian Unity.—(See UNITY, CHURCH).

Christian Year, The.—The Church's Year of Festivals and Fasts is called the *Christian Year* because as Bishop Cosin says, "the Church does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of our Saviour; beginning and counting her year with Him who, being the true Sun of Righteousness, began now to rise upon the world."

The Christian Year is one of our richest possessions and has been handed down to us from the most ancient

times. By it the Church regulates her Public Worship, makes generous provision for the reading of the Bible and for us, her people, it is the measure of our coming up to the House of God. By means of it we connect the passage of time with the great facts of Redemption and thus are enabled to so number our days that we may apply our hearts unto wisdom. An examination of its structure reveals the fact that it insures the Scriptural setting forth of the Gospel, not in part, but in all its fulness. Its principal divisions are as follows :

I. ADVENT, the Coming of Christ ; the Season includes four Sundays.

II. CHRISTMAS, Incarnation and Birth of Christ.

III. EPIPHANY, the Manifestation of Christ to the Gentiles : Season variable and may include six Sundays.

IV. SEPTUAGESIMA or the PRE-LENTEN SEASON ; three Sundays : why God the Son came to earth ; consciousness of sin.

V. LENT, including HOLY WEEK, GOOD FRIDAY and EASTER EVEN ; Penitence and Amendment of life ; Redemption by the Blood of Christ.

VI. EASTER, the Risen Life ; teaching of the GREAT FORTY DAYS.

VII. ASCENSION, the Hope of Glory.

VIII. WHITSUN TIDE, the Gift of the Holy Ghost.

IX. The TRINITY SEASON, the completed Revelation ; the moralities of the Gospel.

In addition to these great divisions or seasons, there are the Holy Days dotting the Calendar—SAINTS' DAYS commemorating the grace given unto God's

faithful servants, and other Holy Days each having its special Scriptural teaching. (See FASTS, TABLE OF, also FEASTS.)

The value of the Christian Year cannot be too highly estimated, for after all has been said, the fact remains, that no better instructor in the truths of the Bible can be found than what is commonly called THE CHRISTIAN YEAR.

Christmas Day.—Christmas is preeminently a Church Festival, and observed on December 25th. On this day the Church celebrates with joy, gladness and exultation the Nativity of her Lord, who became Incarnate (*i. e.*, took our nature upon Him) and was born of a pure Virgin. As the angels at His Birth, so mankind ever since has hailed the Day of His Nativity with exceeding great joy. The Puritans strove with all their ardor to destroy it, but happily did not succeed. The argument used against it, that the Birthday of the Child Jesus is not known, and, therefore, cannot be preserved, does not prevail against the universal longing to celebrate in some way this great event. We are not surprised, therefore, to find that from the very earliest period Christmas was observed. St. Chrysostom, in the fourth century, speaks of it as being even then of great antiquity. In one of his Epistles he mentions that Julius I, about A. D. 350, had caused strict inquiry to be made and had confirmed the observance of Christmas on December 25th.

Christmas has always been observed with several celebrations of the Holy Eucharist, three at least taking place ; one at midnight, another at early dawn and the third at midday. The growing devotion of the

American Church has demanded this celebration of Christmas and, therefore, at the last revision of the Prayer Book a second Collect, Epistle and Gospel for this day was inserted. It is customary to decorate our churches on Christmas with evergreen as symbolical of the eternal nature of our Lord; to deck the Altar with white symbol of joy and purity, and in some places with lighted candles to typify our Lord as the Light of the world.

Church.—The word used in Holy Scripture for Church is *ecclesia*, from the Greek word *ek-kaleo*, meaning to call out. An *ecclesia*, therefore, is a body *called out*. The Rev. Francis J. Hall has given the following explanation, "The Church is called the *ecclesia* because her membership consists of those who are called of God, and adopted as His children and heirs of everlasting life. The name teaches that the origin of the Church was due, not to any human act of organization, but to Divine operations and a Divine ingathering of the elect. The mark by which the elect are distinguished in Holy Scripture is membership of the Church by Baptism, although ultimate salvation requires further conditions." The use of the term *ecclesia* came originally from the calling out of Israel from Egypt; "out of Egypt have I called my Son;" this is the first use of the word. The true conception of the Church is a body called out from the world, and set apart to the service of God, as such it is called the Kingdom of God, over which God reigns and in which they who are called serve Him. (See UNITY, CHURCH; KINGDOM OF GOD; CHURCH CATHOLIC; also ANGLICAN CHURCH).

Church Building Fund.—A very important and helpful organization exists in the American Church known as “The American Church Building Fund Commission.” It was established October 25th, 1880, by the General Convention and consists of all the Bishops, and one clergyman and one layman from each Diocese and Missionary Jurisdiction appointed by the Bishop thereof, and of twenty members-at-large appointed by the Presiding Bishop. Its object is to create by an annual offering from every congregation, as recommended by the General Convention, and by individual gifts, a Fund of One Million Dollars, portions of the principal to be loaned, and of the interest given, to aid the building of churches wherever needed. In order to hold property and carry on the work of loaning money on mortgage in a safe and legal manner, it was necessary to organize a corporation and this was done under the laws of the State of New York, the title of the organization being that given above. This commission is one of the most efficient agencies in Church extension; many a mission through its aid being enabled to erect a House of Worship, which otherwise would have had to give up in despair and abandon all hopes of having the Church’s worship and administration of the Sacraments.

Church Catholic, The.—The kingdom of Christ, partly visible here on earth, partly invisible behind the veil. The Church Catholic embraces three great divisions:

I. THE CHURCH MILITANT, here on earth, struggling, fighting (which militant means) against sin to overcome it.

II. THE CHURCH EXPECTANT where the soul abides after death in a state of expectancy of the final Resurrection; called, also, the INTERMEDIATE STATE (which see).

III. THE CHURCH TRIUMPHANT in Heaven where the soul reunited to the body has its perfect consummation and bliss in God's eternal and everlasting glory.

Church Chronology.—Under this head may be given certain dates and events which may be regarded as "Turning Points" in the history of the Christian Church:

| EVENT. | DATE. |
|--|-----------|
| Day of Pentecost, Birthday of the Church | A. D. 33 |
| Death of St. John at Ephesus | 97 |
| The Ten great Persecutions of Christians | 64-313 |
| I. General Council, at Nicea | 325 |
| II. General Council, at Constantinople | 381 |
| III. General Council, at Ephesus | 431 |
| IV. General Council, at Chalcedon | 451 |
| Leo the Great revised the Roman Liturgy | 492 |
| V. General Council, at Constantinople | 553 |
| Gregory the Great revised the Roman Liturgy | 590 |
| St. Augustine came to England | 595 |
| VI. General Council, at Constantinople | 681 |
| Venerable Bede died at Yarrow, England | 735 |
| Alfred the Great founded Oxford University | 887 |
| Final Separation of Church in East and West | 1054 |
| Osmund, Bishop of Salisbury, revised English Liturgy | 1081 |
| Crusades began | 1095 |
| Bible divided into chapters | 1252 |
| Wickliffe and his work | 1377-1384 |
| First book printed, a Latin Bible, at Mentz | 1450 |
| Martin Luther and his work | 1517-1546 |
| John Calvin | 1530-1564 |

58 CHURCH CLUB—CHURCH COLORS

| | |
|--|---------------|
| English Reformation | 1534-1559 |
| First English Prayer Book set forth | 1549 |
| Present authorized version of the Bible | 1611 |
| Present English Prayer Book set forth | 1662 |
| Church introduced into America | 1578-1607 |
| Bishop Seabury consecrated in Scotland first American Bishop . | 1784 |
| Three additional Bishops consecrated in England for American Church | 1787-1790 |
| Name changed to Protestant Episcopal | 1789 |
| American Prayer Book set forth | Oct. 16, 1789 |
| American Prayer Book revised | 1883-1892 |

Church Club.—Throughout the American Church there are a number of Church Clubs composed of laymen, associated together for the purpose of discussing problems of Church work and belief and studying out more thoroughly what this Church teaches and what its history is. In some of these clubs eminent Bishops and other clergy and laymen are invited to deliver lectures which are afterwards printed in book form. The Church Club has done much to raise up a class of intelligent and well-informed Churchmen who are proving to be a great help and blessing to the Church.

Church Colors.—Also called Liturgical colors. From the most ancient times it has been customary to deck the Church's Altar with hangings of rich material which vary in color with the Church Season. As commonly used at the present time the Church colors are five in number, viz., white, red, violet, green and black. Their use may be briefly set forth as follows: *White* is used on all the great Festivals of our Lord, of the Blessed Virgin, and of those Saints who did not suffer martyrdom; it is also the color for All Saints' Day, and the Feast of St. Michael and All

Angels ; white is the symbol of joy and purity. *Red* is used on the Feasts of Martyrs, typifying that they shed their blood for the testimony of Jesus ; it is also used at Whitsun Tide, symbolizing the cloven tongues of fire in the likeness of which the Holy Ghost descended on the Apostles. *Violet* is the penitential color and is used in Advent, Lent, the Ember and Rogation Days, on the Feast of the Holy Innocents, etc. *Green* is the ordinary color for days that are neither feasts nor Fasts as being the pervading color of nature ; it is chiefly used during the Epiphany Tide and the long period of the Trinity Season. *Black* is made use of at funerals and on Good Friday. This use of the colors applies to the stole as well as to the Altar hangings. The black stole is always out of place, incongruous, except at funerals and on Good Friday. Where they are used, the cope, chasuble, maniple, dalmatic and tunic also vary with the Season in the same manner. The use of the Church colors, besides "decking the place of His Sanctuary" is also most helpful to the devotions of the people, in that it teaches them by the eye the various Seasons of the Church's joy or mourning.

Church Congress.—An organization of the Clergy and Laity in the American Church having for its object the general discussion of living questions of the day and the application of Revealed Truth to the needs of our modern life. It was organized in 1874 on the model of the English Church Congress which, no doubt, suggested such an organization for the Church in the United States. It is not a legislative body, but rather an "Open Court" for the free ex-

change of views. Meetings are held annually and an elaborate programme of subjects is prepared for each meeting, with appointed essayists and speakers, and volunteer speakers are permitted. The proceedings of each Congress are published in book form, of which the Rev. Dr. Wildes for so many years the General Secretary says, "The proceedings, addresses and speeches of the several sessions embodied in annual reports form a *thesaurus* of ripe learning, vigorous thought and eloquent utterance upon great questions of the times, of which the Episcopal Church may well be proud. To the student in Theology and its cognate topics, no less than to clergymen and thoughtful laymen, these volumes will be found most valuable."

Church Militant.—(See CHURCH CATHOLIC, THE).

Church Missions House.—This is a name that ought to be familiar to every American Churchman. It is the name given to the handsome building which is the headquarters of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." For many years the headquarters of the Society were in rented rooms in the Bible House, New York City. By special offerings given for the purpose by many generous Churchmen, the Society was provided with the means to erect this beautiful and spacious building. The corner-stone was laid on the southeast corner of Fourth Avenue and Twenty-Second Street in New York City on October 3, 1892. The building was occupied by the Society on New Year's Day, 1894, and on the 25th of the same month, St. Paul's Day, the building was formally dedicated. "Thus after more than

seventy years, during which the Society had been a tenant, the Society, representing our whole Church, was established in its own beautiful home." The Church Mission House is a perfect beehive of Church work. Here all the leading interests of the Church are centred. In its spacious, well-lighted rooms are the offices of the Missionary Society. Here, too, are the headquarters of the Woman's Auxiliary, the American Building Fund Commission, the officers of the General Convention, of the General Clergy Relief Fund, the Brotherhood of St. Andrew, the Girls' Friendly Society and other Church agencies. Here, too, in its beautiful Chapel the noontide prayers are daily offered for the spread of the Gospel of Christ throughout the world. The Church Missions House is well worth a visit by those who are visiting New York even for only a few days. (See DOMESTIC AND FOREIGN MISSIONARY SOCIETY).

Church Temperance Society.—This Society was organized in 1881, and has for its object the promotion of *temperance* in its strict meaning. Its adult membership combines those who temperately use and those who totally abstain from intoxicating liquors as beverages. It works on the lines of moral as well as legal suasion, and its practical objects are: 1. Training the young in habits of temperance. 2. Rescue of the drunkard. 3. Restriction of the saloon by legislation, and 4. Counteractive agencies, such as coffee-houses, working-men's clubs, reading-rooms and other attractive wholesome resorts. The Church Temperance Legion deals with boys, seeking to induce them to keep sober, pure, and reverent from the

earliest years of manhood and it endeavors to perpetuate those habits in men.

Church Wardens.—The name given to two officers of a parish usually distinguished by the titles, Senior and Junior. In some Dioceses they are elected directly by the people of the parish at the same time the Vestrymen are elected. In other Dioceses they are appointed by the newly elected Vestry. The Senior Warden is usually appointed by the Rector and the Junior Warden is elected by the Vestry. It is the special duties of the Wardens to see that the Church edifice is kept from unhallowed use; that it be kept clean and in good repair, duly lighted and warmed; to provide a sufficient supply of books and ecclesiastical vestments to be used in the public ministrations by the Minister, and to provide proper elements for the celebration of the Holy Communion and preserve due order during service. In the absence of the Rector one of the Wardens presides at Parish and Vestry meetings.

Church Year.—(See CHRISTIAN YEAR).

Churching.—Equivalent to the Purification among the Jews, and which in the life of the Blessed Virgin Mary is commemorated as a Feast of the Church on February 2. The reader is directed to the service set forth in the Prayer Book under the title, "The Thanksgiving of Women after Childbirth; commonly called, The Churching of Women." "Although every deliverance from peril or sorrow demands a tribute of thanksgiving to God, yet God Himself has placed a mark on the pains of childbirth (Gen. 3: 16); and therefore, as bearing special reference to the cause of

all other misery, the Church has appointed a special office of praise in acknowledgment of the primeval curse converted into a blessing."

Circumcision, The.—A Feast of the Church observed on January 1st, in commemoration of our Lord's obedience to the Law of Circumcision and His receiving the Name JESUS (which see, also HOLY NAME). Originally this date was observed as the Octave of Christmas. Its first mention as the Feast of the Circumcision was about A. D. 1090. In the Annotated Prayer Book there is the following note: "January 1st was never in any way connected with the opening of the Christian Year; and the religious observance of this day (New Year's Day) has never received any sanction from the Church, except as the Octave of Christmas and the Feast of the Circumcision. The spiritual point of the season all gathers about Christmas. As the modern New Year's Day is merely conventionally so (New Year's Day being on March 25th until about 150 years ago), there is no reason why it should be allowed at all to dim the lustre of a day so important to all persons and all ages as Christmas Day." The Feast of the Circumcision is designed to be observed with great solemnity. There are Proper Psalms, being the 40th and 90th for Morning Prayer, and the 65th and 103d for Evening Prayer, also Proper Lessons and Collect, Epistle and Gospel, these last to be used every day until the Epiphany. The Church color is white, and the Feast is placed among the DAYS OF OBLIGATION (which see).

Clergy.—A collective name for the Bishops, Priests and Deacons of the Church. The Priesthood and the

People are generally distinguished from each other by the titles *Clergy* and *Laity*. The term *Clergy* is derived from the Greek word *Cleros*, meaning a lot or portion, either because the Clergy—*clerikoi*—are the Lord's portion, as being allotted to His service ; or because God is their portion and inheritance. The *Laity* are so called from the Greek word *Laos*, meaning people, as being the chosen and peculiar people of God.

Clerical.—Pertaining to the work and office of the Clergy.

Cloister.—A covered walk about a Cathedral or Church or Collegiate building, oftentimes forming a portion of the quadrangle.

Coadjutor.—(See BISHOP COADJUTOR).

Collect.—The name given to the prayers set forth in the Prayer Book and especially to the short prayers used in connection with Epistles and Gospels. The origin of the name is uncertain and various meanings have been given to it. Some have connected it with the *collected* assembly of the people ; others have interpreted the name as indicating that the prayer so-called, *collects* together the topics of previous prayers or else those of the Epistle and Gospel for the day. Another interpretation is that which distinguishes the Collect as the prayer offered by the Priest *alone* on behalf of the people, while in the Litanies and Versicles the Priest and people pray alternately. As of Common Prayer in general, so it may be concluded especially of the Collect in particular, "that it is the supplications of many gathered into one by the voice of the Priest and offered up by him to the Father through our Lord and Mediator Jesus Christ."

Comfortable Words.—The name given to the short passages of Scripture read after the Absolution in the Communion service. It has been pointed out that these are peculiar to our Liturgy and that “perhaps the object of their introduction was the obvious one suggested in the title of *Comfortable Words*, of confirming the words of Absolution with those of Christ and His Apostles; and of holding forth our Lord and Saviour before the communicants, in the words of Holy Scripture to prepare them for ‘discerning’ His Body in the Sacrament.”

Commendatory Prayer.—A beautiful and impressive prayer added to the Prayer Book in 1661, and which is to be said over a dying person. This prayer ought to be memorized by every Churchman so as to use it in any emergency for, as Bishop Coxe suggests in “Thoughts on the Services,” “whether a Clergyman be present or not, no Christian should be willing to die, or be permitted to die, without the *Commendatory Prayer* said by some one present at or near the moment of departure. Church people are not heathen, that they should neglect this bounden duty to one who is passing away. ‘Father into Thy hands I commend My spirit,’ said the Saviour with His dying breath. So should the sick person in his own behalf; or those who love him in his behalf, if because of the pain or unconsciousness of death, he cannot frame the petition for himself.”

Commandments, The Ten.—(See DECALOGUE.)

Common Prayer.—Bishop Whitehead has given the following explanation of this term: “Common Prayer is so called in distinction from private or

special prayer. It comprehends those needs and expresses those religious feelings which are common to all God's children who come together to worship. So we make our common supplications, confess our common sins, and offer our common sacrifice of praise and thanksgiving, of alms and devotion." (See WORSHIP, also PRAYER BOOK.)

Communion, Holy.—(See HOLY COMMUNION.)

Communion of Saints.—An article of the Creed by which is meant the fellowship with, or union in Christ of all who are one with Him whether they are among the living in the Church on earth or the departed in Paradise. The Communion of Saints is specially realized in the Holy Eucharist. This spiritual food is our Lord's own divine substance and life, by participation in which the faithful Christian enters into a communion with his Lord which death cannot end or even interrupt. All who enter, whether in the present or in the past, into this communion with their risen Lord are thereby bound together in holy fellowship one with another also. It is this holy fellowship of those whom the Spirit has sanctified, one with another and with their Lord, that we call the Communion of Saints. (See ALL SAINTS' DAY.)

Compline.—One of the seven CANONICAL HOURS (which see).

Confirmation.—An ordinance of the Church, sacramental in character and grace conferring. It is administered to those who have been baptized and is effected by prayer and the Laying on of Hands by the Bishop. Hence the Scriptural name for it is "The Laying on of Hands." Its chief grace is the seven-

fold gift of the Holy Ghost by means of which we are sealed, made firm or strong, and equipped "manfully to fight under Christ's banner against sin, the world and the devil." Confirmation is a further advance in the Christian Life and entitles the recipient to be admitted to the Holy Communion.

The Scriptural authority for Confirmation is very manifest. Thus in Acts 8: 5-17, we have the first recorded Confirmation, and in the 19th chapter we find another account of the same administration. In Hebrews 6: 1, 2, we find Confirmation or the Laying on of Hands mentioned as a first or foundation principle of the Doctrine of Christ, as necessary to the health of the soul as Repentance, Faith, Baptism, Resurrection and eternal judgment. In Ephesians 1: 13 and 14, it is spoken of as a "sealing," and made a plea for righteousness of life: and in the fourth chapter, verse 30, it is spoken of in the same way, as well as other passages which might be cited. Confirmation having such Scriptural authority, it is to be noted that it has always and in all places been practiced by the Historic Church and that even at this present time nine-tenths of all Christian people still hold to Confirmation as essential and necessary to the religious life. While the above Scriptural authority and universal practice are sufficient evidence that the use of Confirmation is according to the mind of Christ, yet it will be interesting to know the estimate of this holy ordinance by those who have departed from the practice of the Universal Church, which is given as follows:

METHODIST TESTIMONY.—"I was determined not to

be without it, and therefore went and received Confirmation, even since I became a Methodist preacher."

—*Dr. Adam Clarke.*

BAPTIST TESTIMONY.—"We believe that Laying on of Hands, with prayer, upon baptized believers as such, is an ordinance of Christ, and ought to be submitted unto by all persons to partake of the Lord's Supper."—*Baptist Association, September 17, 1742.*

CONGREGATIONAL TESTIMONY.—"The confession of the Name of Christ is, after all, very lame, and will be so till the discipline which Christ ordained be restored, and the Rite of Confirmation be recovered in its full use and solemnity."—*Dr. Coleman, Boston.*

PRESBYTERIAN TESTIMONY.—"The Rite of Confirmation thus administered to baptized children, when arrived at competent years, shows clearly that the Primitive Church in her purest days, exercised the authority of a Mother over her baptized children."—*Committee of the General Assembly.*

Consecrate.—To make sacred; to set apart for sacred use, as the elements in the Holy Communion, Church buildings, etc. A Bishop is said to be consecrated to his office by the act of Laying on of Hands by other Bishops.

Consecration, Prayer of.—That portion of the Communion office beginning with the words, "All glory be to Thee, Almighty God," etc., and by which the Bread and the Wine become the Body and the Blood of Christ. This is the most solemn act of the whole service and comprises (1) the words of Institution, (2) the Oblation and (3) the Invocation, followed by the Intercessions.

Consecration of Church Buildings.—The service provided in the Prayer Book whereby a church building erected and paid for is separated, by the administration of the Bishop from all unhallowed, ordinary and common uses and dedicated to God's service, for reading His Holy Word, for celebrating His Holy Sacraments, for offering to His glorious Majesty the sacrifices of prayer and thanksgiving, for blessing His people in His Name, and for all other holy offices. The building thus set apart becomes God's House and not man's, and as such calls for acts of reverence on man's part as he enters it to meet God where He has thus caused His Name to dwell there.

Convention.—A name quite generally used in the United States for a Council of the Church. (See GENERAL CONVENTION, DIOCESAN CONVENTION, also COUNCIL.)

Convocation.—The term "Convocation" as used in the American Church has reference to certain territorial divisions in a Diocese, or the grouping together of the Clergy and Laity of certain districts of a Diocese, for the more efficient and systematic work of missions. Usually each Diocese is divided into two or more Convocational Districts, each one presided over by a Priest, either elected by the Clergy of the Convocation or appointed by the Bishop, and usually called the "Dean of Convocation." This arrangement has been found to be very helpful in creating a greater interest in the work of Diocesan Missions and in promoting Church extension within the Convocational limits.

The term is also applied to the annual meetings of

the Bishop, Clergy and Laity of a Missionary Jurisdiction, which being a mission, is not entitled to hold a Diocesan Council or Convention.

Cope.—A long cloak of silk or other rich material, semicircular in shape, fastened in front at the neck by a clasp or morse and having on the back a flat hood embroidered. It is worn over the alb or surplice and varies in color according to the Church season. Usually worn in processions by Priest or Bishop and is symbolical of rule.

Corporal.—One of the pieces of Altar linen. A napkin of fine linen to be spread on the Altar, and upon which the sacred vessels are placed at the Holy Communion. When the Altar breads are on the Altar, the lower right hand corner of the corporal is turned back over them, except during the oblation and consecration.

Cotta.—A shorter form of the surplice, not so full and having short sleeves. The short surplice worn by choir-boys and choirmen is usually called a cotta.

Council.—An assemblage of the Church met together for the purpose of considering matters of faith and discipline and legislating upon them. The Council may be ecumenical, *i. e.*, general, or else of local interest and as such may be National, provincial or Diocesan. The General Councils are those held by the UNDIVIDED CHURCH (which see) and which have been universally received. They are generally regarded as being six in number, as follows :

I. Council of Nicæa, held A. D. 325, met to consider the heresy of Arius and which gave us the Nicene Creed.

II. Council of Constantinople, held A. D. 381, to consider the heresy of Macedonius and which re-affirmed the Nicene Creed and completed it as it now stands except the "Filioque."

III. Council of Ephesus, held A. D. 431, to consider the Nestorian Heresy.

IV. Council of Chalcedon, held A. D. 451, to consider the Heresy of the Eutychians.

V. Second Council of Constantinople, held A. D. 553, to confirm the decisions of the first four General Councils.

VI. Third Council of Constantinople, held A. D. 680, against a development of Eutychianism. (See ECUMENICAL.)

Credence.—A table or shelf made of wood or stone placed at the side of the Sanctuary to hold the elements and vessels preparatory to consecration in the Holy Communion. The derivation is not certainly known. Some suppose it is derived from an Anglo-Saxon word meaning "to make ready"; while others think it is derived from the Italian word for "buffet"—*credenzare*, meaning to taste food or drink before handed to another,—an old court custom. The presence of the Credence in the Sanctuary is made necessary by the rubric which directs that the bread and wine shall not be placed on the Altar until the time of the Offertory.

Creed.—A name derived from the Latin word, *credo*, meaning *I believe*, and signifying the Belief. The Creed begins with the words "I believe," because each and every statement in it contains a truth superior to reason, revealed by Almighty God and proposed

to our faith faculty. In the American Church two forms of the Creed are used, namely the APOSTLES' and the NICENE, to each of which the reader is referred. (See also ORTHODOX.) Two customs in saying the Creed have come down to us from the most ancient times. (1) that of turning to the East or towards the Altar in saying it, and (2) that of bowing the head at the holy Name of JESUS.

Cross, The.—Among the ancients death by crucifixion was a very common mode of execution. Among the Romans, death on the cross was regarded as the most degraded death possible, and was used in the punishment of slaves and the lowest class of criminals. It was thus our Blessed Lord was humiliated; nay, it was thus that "He humbled Himself, and became obedient unto death, even the death of the Cross." (Phil. 2; 8.) This humiliating death of our Lord by crucifixion, led His followers to regard the Cross with feelings of the greatest reverence. Henceforth, the Cross, the instrument of a shameful death, became the symbol of glory. It became the emblem of the Christian Religion. It was placed on all church buildings and over the Altar as the everlasting sign of the eternal hope of the Christian's belief. It became also a manual act. The custom of crossing oneself, as an act of devotion may be traced back to the very beginnings of Christianity. The Prayer Book makes provision for the newly baptized to be signed "with the sign of the Cross in token that hereafter he shall not be ashamed to confess the Faith of Christ crucified," and it is thought that if it be neither wrong

nor superstitious on this occasion, it cannot be at other times. (See EMBLEMS.)

Crucifer.—From a Latin word meaning cross-bearer, a name used to designate one who carries the cross in choir processions.

Cruets.—For the greater convenience of the Priest in celebrating the Holy Communion, vessels of glass or precious metal, called cruets, are placed on the credence to hold the wine and water, and from which at the proper time in the service, the chalice is supplied.

Crypt.—A vault beneath a church, more especially under the Chancel and sometimes used for burial. The word is sometimes given to the basement of a church where services are held.

Curate.—Derived from the Latin *curatus*, meaning one who is charged with the *cura*, *i. e.*, the cure or care of souls. Originally *curate* meant any one under the rank of Bishop, having the cure of souls, but now the name is usually given to the Assistant Minister in a Parish. (See ASSISTANT MINISTER.)

D

Daily Prayer, The.—By the appointment of Daily Morning and Evening Prayer set forth in the Prayer Book the Church designs that services should be held every day in the church throughout the year. This is usually regarded as being impracticable and therefore the Daily Prayer does not prevail in our churches. It has been pointed out, however, that “Churches

without such an offering of Morning and Evening Prayer are clearly alien to the system and principles of the Book of Common Prayer, and to make the offering in the total absence of worshippers seems scarcely less so. But as every church receives blessings from God in proportion as it renders to Him the honor due unto His Name, so it is much to be wished that increased knowledge of devotional principles may lead on to such increase of devotional practice as may make the omission of the Daily Offices rare in the Churches of our land."

Dalmatic.—A robe of silk or other rich material with wide but short sleeves, and richly embroidered, worn by the Deacon or Gospeller at the Holy Eucharist. Not usually worn, although its use is being restored.

Daughters of the King.—An organization of the young women of the Church, organized in 1885. A careful distinction should be made between the Daughters of the King and "The King's Daughters." This organization came into existence some time before The King's Daughters was organized, and it is to be noted that the Daughters of the King is more of an *order* than a Society and is distinctively a Church organization. The purpose of the Order is "for the Spread of Christ's Kingdom among young women," and "the active support of the plans of the Rector in whose parish the particular chapter may be located." Its badge is a cross of silver, a Greek cross fleury and its mottoes are, "Magnanimiter Crucem Sustine" and "For His Sake." Its colors are white and blue. The Order of the Daughters of the King is very similar to

the Brotherhood of St. Andrew, and is designed to do for young women what the Brotherhood does for young men.

Days of Obligation.—These are days on which Communicants are bound by the Faith they profess to be present at the celebration of the Holy Communion and to rest as much as possible from servile work. Such DAYS OF OBLIGATION are the following :

All Sundays in the year, not 12 but 52.

Christmas Day 25th December.

Feast of the Circumcision 1st January.

Feast of the Epiphany 6th January.

Annunciation Day 25th March.

Easter Day Movable.

Ascension Day Movable.

Whitsun Day Movable.

All Saints' day 1st November.

Deacon.—One who has been ordained to the lowest order of the Ministry. The account of the institution of the Order of Deacons is found in the Acts of the Apostles 6: 1-7. We here learn that the first Deacons were ordained to attend especially to the benevolent work of the Church in caring for the poor, but they were also preachers of the Word. The Office of Deacon is still retained in the Church as an order of the Ministry, for "it is evident unto all men reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests and Deacons." A Deacon may assist the Priest at the Altar and administer the cup. He may baptize, say all choir offices, and if he is learned and

is licensed thereto by the Bishop, he may preach, but he cannot administer the Holy Communion, or pronounce the Absolution and the Benediction. He wears his stole over the left shoulder and fastened under his right arm. If a Candidate for Priest's Orders and can pass the required examination, he may after a year's service as a Deacon be advanced to the Priesthood.

Deaconess.—In the Apostles' time there were holy women set apart for the work of the Church, for example Phœbe, the servant or deaconess, who was commended by St. Paul. This order of Deaconesses continued until about the seventh century, when the changed conditions of the Church interfered with its usefulness. In many places the order has of late years been revived and is demonstrating its original usefulness. The American Church has recognized the need of such an order of women in its work, and in the general canons provision is made for establishing the order and for its continuance and regulation. According to these, a woman to be admitted to the office of Deaconess must be at least twenty-five years of age, a communicant of the Church, and fit and capable to discharge the duties of the office. Before she can act as a Deaconess she must be set apart for that office by an appropriate religious service. When thus set apart she shall be under the direct oversight of the Bishop of the Diocese, to whom she may resign her office at any time, but having once resigned her office she is not privileged to be reappointed thereto unless the Bishop shall see "weighty cause for such reappointment."

Training Schools for Deaconesses have been established in various parts of the country where candidates for this office receive special instruction and are trained for their work.

Dean.—An Ecclesiastical title; the presiding officer of a Cathedral. The word is derived from the Latin *decanus*, meaning one presiding over ten. In England the Dean is a Church dignitary and ranks next to the Bishop. The word is used in the American Church, but with a considerable modification of its original meaning. The Cathedral in the American Church not having become fully developed, the duties and rights of the Dean as the presiding officer of the Cathedral have not been fully determined, or at all events not made a reality. So that for the most part the title as used in this country is simply honorary.

Decalogue.—The name given to the Ten Commandments and derived from the Greek word, *dekalogos*, meaning the Ten Words or discourses. They are divided into two tables; the first four commandments set forth our duty towards God, and the last six our duty towards man. The reading of the Ten Commandments in the Communion Office is peculiar to our Liturgy and were added in the year 1552, together with the response after each commandment, "Lord, have mercy upon us and incline our hearts to keep this law." While the commandments were originally introduced to our Liturgy as a warning and safeguard against the lawlessness of extreme Puritans, they are, nevertheless, helpful to all as a preparation for the right reception of the Holy Communion; leading the congregation to an examination of their "lives and

conversation by the rule of God's commandments." The translation of the Decalogue used in the Communion Office is not that of the present Authorized version, but that of the "Great Bible" of 1539-40, which was retained because the people had grown familiar with it. To the Commandments is added our Lord's Summary of the Law, which may be read at the discretion of the Minister.

Decani.—A term used to designate the south side of the choir, (the right side as we face the Altar) that being the side where the Dean sits.

Dedication, Feast of.—The annual commemoration of the consecration of a Church building is so called. From ancient authors we learn that when Christianity became prosperous and flourishing, churches were everywhere erected and were solemnly consecrated, the dedications being celebrated with great festivities and rejoicing. The rites and ceremonies used upon these occasions were a great gathering of Bishops and others from all parts, the celebration of divine offices, singing of hymns and psalms, reading the Holy Scriptures, sermons and orations, receiving the Blessed Sacrament, prayers and thanksgivings, liberal alms bestowed on the poor, gifts to the Church; and, in short, mighty expressions of mutual love and kindness and universal rejoicing with one another. These dedications from that time forward were always commemorated once a year and were solemnized with great pomp and much gathering of the people, the solemnity usually lasting eight days.

The Feast of the Dedication is frequently kept in many parishes now and its observance has been found

to be most helpful to both Priest and People, recalling to mind the joy and gladness of the day of the Consecration of their Church and being the time for the revival of old faiths and pledges, and consequently of renewed interest in the Church, its work and its worship.

Deposition.—The name used in the general Canons for degradation from the office of the Ministry, as the penalty for offenses therein enumerated. Deposition can only be performed by a Bishop after sufficient evidence. When a Bishop thus deposes any one, he is required to send “notice of such deposition from the Ministry to the Ecclesiastical Authority of every Diocese and Missionary Jurisdiction of this Church, in the form in which the same is recorded.” The object of this is to prevent any one thus deposed from officiating anywhere in the Church. He has been cut off from all office in the Church and from all rights of exercising that office.

Deprecations.—The name given to certain petitions in the LITANY (which see).

Descent into Hell.—An article of the Creed in which we confess our belief that our Lord while His Body lay in the grave, descended into the place of departed spirits. The word “Hell” as here used is the English translation of the Greek word *Hades*, which means not the place of torment, (for which another Greek word is used, viz., Gehenna) but that covered, hidden place where the soul awaits the General Resurrection. The Rubric before the Creed gives this interpretation of the word, and permission is given to churches to use instead of it, the words “place of departed spirits,” “which are considered as words of

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the same meaning in the Creed." (See INTERMEDIATE STATE.)

Diaconate.—The office of a Deacon, or the order of Deacons collectively.

Dies Irae.—The first two words of a Latin hymn, meaning "Day of Wrath," being the 36th of the Hymnal. It is supposed to have been written in the Twelfth Century by Thomas of Celano. The translation of this hymn used in the Hymnal was made by the Rev. W. J. Irons, in 1869. It seems to be a poetic and devotional embodiment of the words to be found in Hebrews 10: 27, "a certain fearful looking for of judgment and fiery indignation," and is much used during Advent. The music to which it is usually sung was written by the Rev. John B. Dykes in 1861, and is a most beautiful rendering of this ancient and sublime hymn.

Digest of the Canons.—The name given to the collection of the laws or canons of the American Church enacted and set forth by the General Convention. The word "Digest" is derived from the Latin word *digestus*, meaning carried apart, resolved, digested, and is applied to a body of laws arranged under their proper heads or titles. The Canons set forth by the General Convention as thus arranged come under four titles, viz.:

TITLE I.—Of the Orders of the Ministry and of the Doctrine and Worship of this Church. Under this head there are Twenty-six Canons.

TITLE II.—Of Discipline, Thirteen Canons.

TITLE III.—Of the Organized Bodies and Officers of the Church, Nine Canons.

TITLE IV.—Miscellaneous Provisions, Four Canons.

There is also an appendix of Standing Resolutions.

Dimissory Letter.—A letter given to a clergyman removing from one Diocese to another. The General Canons provide that “before a clergyman shall be permitted to settle in any Church or Parish, or be received into union with any Diocese of this Church as a Minister thereof, he shall produce to the Bishop, or if there be no Bishop, to the Standing Committee thereof, a letter of dismissal from under the hand and seal of the Bishop with whose Diocese he has been last connected . . . which shall be delivered within six months from the date thereof; and when such clergyman shall have been so received he shall be considered as having passed entirely from the jurisdiction of the Bishop from whom the letter of dismissal was brought, to the full jurisdiction of the Bishop or other Ecclesiastical Authority by whom it shall be accepted and become thereby subject to all the canonical provisions of this Church.” The effect of this law is that in the Episcopal Church there can be no strolling, irresponsible evangelists or preachers, and thus the people are protected from imposture, and may know, when the proper steps are taken, that their ministers come to them fully accredited and duly authorized to minister to them in Christ’s Name.

Diocese.—The territorial limits of a Bishop’s Jurisdiction. Properly speaking the Diocese is the real unit of Church life. Originally the Bishop went first in the establishing of the Church in any nation or country; out of this Jurisdiction grew the parishes or local congregation, being ministered to by the Priests

under the Bishop. In the American Church, through force of circumstances, the reverse of this has been the case. But notwithstanding, the fact remains here as elsewhere that the Diocese with the Bishop at its head is the real unit of Church life and organization, and the Parish a dependency of it and from which it gets its corporate existence as a Parish. In the phraseology of the Canons, a missionary Bishop presides over a "Missionary Jurisdiction" which it is expected will develop into a Diocese, but according to the true theory of the Church his *Missionary Jurisdiction* is really a Diocese. (See CATHEDRAL.)

Diocesan.—The name given to a Bishop who presides over a Diocese. The word also means relating or pertaining to a Diocese.

Diocesan Convention.—The annual gathering of the Bishop, Clergy and people of a Diocese. The Bishop and Clergy represent their own Order and the people are represented by delegates elected by the Vestries of the various parishes. The purpose of the Convention is to review the work of the past year; make provision for the work of the year following, and by legislative acts provide such laws as may further the purpose for which the Diocese exists. For cause special conventions may be called, a month's notice at least being given to the clergy, and to the parishes within the Diocese. (See CONVENTION.)

Diocesan Missions.—Church work done in a Diocese outside of its Parishes and having for its object the extension of the Church within the territorial limits of the Diocese, is called *Diocesan Missions*. This work is prompted by those words of our Lord

when He said, "Let us go into the next towns that I may preach there also ; for therefore came I forth." The Diocese embraces all the people within its limits and for them all it has a message and a blessing. For the deliverance of this message and the bestowal of this blessing all, both Clergy and Laity, have responsibilities and therefore the Church turns to them for the means whereby this work can be carried on. The support of Diocesan Missions is as obligatory on all members of the Church as the support of the Bishop or their own Parish, and to this all will contribute annually if they love the Lord JESUS in sincerity and truth. (See CONVOCATION.)

Diptychs.—In the early ages of the Church it was customary to recite in holy commemoration the names of eminent Bishops, of Saints and Martyrs ; the names of those who had lived righteously and had attained the perfection of a virtuous life. For this purpose the Church possessed certain books, called *diptychs*, from their being *folded together*, and in which the names of such persons "departed in the true faith," were written that the Deacon might rehearse them at the time when the memorial of the departed was made at the celebration of the Holy Eucharist. This was done to excite and lead the living to the same happy state by following their good example ; and also to celebrate the memory of them as still living, according to the principles of our Religion, and not properly dead, but only translated by death to a more Divine Life. To this custom is to be traced the origin of the Christian CALENDAR (which see). In many parishes at the present time a similar

custom obtains, of reciting at the Holy Communion on All Saints' Day the names of parishioners who, during the year, have departed in the true faith of God's Holy Name.

Discretion, Years of.—In the Prayer Book the Rite of Confirmation is described as "The Laying on of Hands on those who are Baptized and come to *years of Discretion*." The phrase "years of discretion" is defined in the Rubric at the end of The Catechism, as follows, "So soon as children are come to a competent age *and can say the Creed, the Lord's Prayer and the Ten Commandments, and can answer the other questions of this Short Catechism, they shall be brought to the Bishop*." According to the modern capacity of children, they are able to learn what is required by the time they are from *twelve* to *fourteen* years old; but if they are quick and intelligent children, they will probably be ready to "be brought to the Bishop to be confirmed by him" at an even earlier age. From immemorial usage this is evidently the intention of the Church.

Dispensation.—A formal license, granted by ecclesiastical authority, to do something which is not ordinarily permitted by the canons, or to leave undone something that may be prescribed. In the American Canons, dispensation has special reference to an official act by the Bishop whereby he may excuse candidates for Holy Orders from pursuing certain studies required by canon.

Divine Liturgy.—(See HOLY COMMUNION, also LITURGY.)

Divine Service.—In the old rubrical usage of the

Church, "Divine Service" always meant the Holy Communion, which was also called the *Divine Liturgy*. The central point of all Divine Worship, towards which all other services gravitate, and around which they revolve, like planets around the sun, is the great sacrificial act of the Church, the offering of the Blessed Sacrament of the Lord's Body and Blood.

Domestic and Foreign Missionary Society.—This society is the largest and most influential working organization in the American Church. By means of it the Church shows how aggressive she is, for it has enabled her to place Bishops and Missionaries in many of the States and in all the Territories in the Union and also in foreign lands. This society is the Church's established agency, under the authority and direction of the General Convention, for the prosecution of missions among the negroes of the South, the Indians in the North, the people in the New States and Territories in the West and in some of the older Dioceses; in all the Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country. It also conducts missions among the nations in Africa, China, Japan, Haiti, Mexico, Porto Rico and the Philippines. It pays the salary and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty (1,630) other missionaries, besides maintaining many schools, orphanages and hospitals. For the prosecution of this work the Society expends about \$700,000 a year, which amount it expects to receive from the devotions of the faithful. The Society should be re-

membered in making wills, and its constant needs should never be forgotten since it must regularly each and every year provide for so great a work.

The legal title of this important society is, *The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.*" The Society was organized by the General Convention in 1821 and incorporated by the State of New York, May 13th, 1846, and is organized as follows:

MEMBERS.—The Society is considered as comprehending all persons who are members of this Church.

BOARD OF MISSIONS.—Composed of all the Bishops of the Church in the United States and the members for the time being of the House of Deputies of the General Convention (including the Delegates from the Missionary Jurisdictions), the members of the Board of Managers and the Secretary and Treasurer of the Board.

THE MISSIONARY COUNCIL.—Comprises all Bishops of the Church, all members of the Board of Managers, and such other clergymen and laymen as may be elected by the General Convention, and in addition thereto, one Presbyter and one layman from each Diocese and Missionary Jurisdiction to be chosen by the Convention, Council or Convocation of such Diocese or Jurisdiction. The Missionary Council meets annually except in the General Convention years, and is competent to take all necessary action in regard to the missionary work of the Church consistent with the general policy of the Board of Missions.

BOARD OF MANAGERS.—Comprises the Presiding Bishop, fifteen other Bishops, fifteen Presbyters and

fifteen Laymen selected from the Missionary Council. The Board of Managers, thus composed, has the management of the general missions of the Church, and when the Board of Missions is not in session, exercises all the corporate powers of the Domestic and Foreign Missionary Society.

THE HEADQUARTERS of the Society are in the CHURCH MISSIONS HOUSE (which see) at 281 Fourth Avenue, New York City.

THE PUBLICATIONS of the Society by which its work is made known are "The Spirit of Missions," published monthly; "The Quarterly Message," and "The Young Christian Soldier," published weekly and monthly.

Domestic Missions.—(See DOMESTIC AND FOREIGN MISSIONARY SOCIETY.)

Dominical Letter.—Meaning Sunday Letter is one of the first seven letters of the alphabet used in the Calendar to mark the Sundays throughout the year. The first seven days of the year being marked by A. B. C. D. E. F. G., the following seven days are similarly marked, and so throughout the year. The letter which stands against the Sundays in any given year is called the Dominical or Sunday letter. For example, the year 1901 began on Tuesday and the first week of that year with the first seven letters of the alphabet would give us the following table:

| | | |
|---------|-----------|----|
| Jan. 1. | Tuesday | A. |
| " 2. | Wednesday | B. |
| " 3. | Thursday | C. |
| " 4. | Friday | D. |
| " 5. | Saturday | E. |
| " 6. | Sunday | F. |
| " 7. | Monday | G. |

From this table we learn that the Dominical letter for 1901 is F., for that letter falls opposite the first Sunday in that year. The Dominical letters were first introduced into the Calendar by the early Christians. They are of use in finding on what day of the week any day of the month falls in a given year, and especially in finding the day on which Easter falls. (See Tables in the Prayer Book.)

Dossal. Hangings of silk or other material placed at the back of the Altar as a decoration and to hide the bare wall. The dossal is used where there is no reredos and usually is of the Church color for the Festival or Season. Derived from the Latin word *dorsum*, meaning back.

Doxology.—Any form or verse in which glory is ascribed to God or the Blessed Trinity, for example, the *Gloria in Excelsis*, which is called the greater Doxology, and the *Gloria Patri*, the lesser Doxology. The concluding words of the Lord's Prayer beginning, "For Thine is the kingdom," etc., is also called the Doxology. Derived from the Greek word *Doxologia*, from *doxa*, praise and *logos*, meaning word.

Duly.—In the prayer of Thanksgiving in the Holy Communion, the acknowledgment is made, "We heartily thank Thee, for that Thou dost vouchsafe to feed us who have *duly* received." The word *duly* as here used is the English word for the Latin *rite*, which means according to proper form and ordinance, *i. e.*, as prescribed by and universally used in the Church Catholic; without which there can be no proper Sacrament. The word also occurs in the definition of the Church in the

XIX Article of Religion and has there the same interpretation.

E

Eagle.—The figure of an eagle is often used in the Church as an emblem to symbolize the flight of the Gospel message throughout the world. To this end the lectern from which the Holy Scriptures are read is generally constructed in the form of an eagle with outstretched wings on which the Bible rests. It is usually made of polished brass, but sometimes carved in wood. The eagle is also used as an emblem of the Evangelist St. John, who more than any other of the Apostles, was granted a clearer insight into things heavenly, as may be seen from the Gospel, Epistles and the Revelation which he was inspired to write.

Early Communion.—From the very earliest ages of the Church it has been the custom to begin the devotions of the Lord's Day with the Holy Communion celebrated at an early hour. Through the influence of the Puritans in England this beautiful and helpful custom fell into abeyance for a while, but through the growing devotion of the revived Church both in England and America it has been restored. To-day there are very few parishes where the early Communion is not to be had, and the practice is growing and spreading as the result of increased knowledge of the Church's devotional system. The motive of the early Communion, especially on the Lord's Day, may be said to be twofold: First, the recognition of the Holy

Communion as the distinctive act of worship for each Lord's Day, without taking part in which no primitive Christian would have been considered to have properly kept Sunday, and secondly, the reverent desire to receive fasting, or as Bishop Jeremy Taylor has said, "to do this honor to the Blessed Sacrament, that It be the first food we eat and the first beverage we drink on that day." (See HOLY COMMUNION, also FREQUENT COMMUNION.)

East, Turning to the.—By this expression is meant turning to the Altar in saying the Creed and Glorias and in celebrating the Holy Communion, this last being called the *Eastward position*. This practice arose from a custom in the early Church. When converts to Christianity were baptized, which was usually in the early morning, they first turning to the west where the night was fast receding, renounced the world and the powers of darkness, then turning to the east where the sun was rising as the source of all light, they confessed their belief in Christ who, in Holy Scripture is Himself called the EAST, "the Day-spring from on high." For this reason they prayed facing the east, and when they came to build their churches they built them running east and west; the Chancel, in which the Altar is placed, being in the east and towards it they made their prayers and confessed their belief. Thus it came about that the Altar in our churches is always regarded architecturally and ecclesiastically as *the east* whether it is so in reality or not.

Easter Day.—A festival in honor of our Lord's Resurrection has been observed from the very foun-

dation of Christianity. This is evident from the early disputes had concerning it, not as to whether such a day should be kept, but as to *the particular time when* the Festival should be observed. The eastern Christians wished to celebrate the Feast on the third day after the Jewish Passover, on whatever day of the week this fell. The western Christians contended that the Feast of the Resurrection ought always to be observed on a Sunday. This controversy was finally settled by the Council of Nicea, A. D. 325, which decreed that everywhere the great Feast of Easter should be observed upon one and the same day and that a Sunday. In accordance with this decision Easter Day is always the first Sunday after the full moon, which happens upon or next after, the 21st of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after. By this rule Easter will always fall between the 22d of March, the earliest date, and the 25th of April, the latest day on which it can possibly fall.

The original name of the Festival was *Pascha*, derived from the Hebrew word for Passover. The more familiar name of *Easter* is traceable as far back as the time of the Venerable Bede, A. D. 700. The derivation of the word is uncertain. Some think that it is derived from a Saxon term meaning "rising"; others think the word *Eost* or *East* refers to the tempestuous character of the weather at that season of the year and find its root in the Anglo-Saxon YST, meaning a storm. Again others derive the word from the old Teutonic *urstan*, to rise. It is worthy of note that "the idea of sunrise is self-evident in the English

name of the Festival on which the Sun of Righteousness arose from the darkness of the grave."

Easter was always accounted the Queen of Festivals, the highest of all Holy Days, and celebrated with the greatest solemnity, and the Prayer Book provisions are in keeping with this fact. Churches are decorated with flowers and plants as symbolical of the Resurrection. White hangings for the Altar and White vestments have always been used at Easter in reference to the angel who brought the tidings of the Resurrection, who appeared in "garments white as snow" and "his countenance was as lightning." In the early Church Christians were wont to greet one another on this day with the joyous salutation, "Christ is Risen," to which the response was made, "Christ is risen indeed." This custom is still retained in the Greek Church. This joyous salutation seems to be retained in our services, for instead of the *Venite* we have as the Invitatory, the Easter anthem, in which we call upon one another to "keep the Feast," for that "Christ our Passover is sacrificed for us," and is also "Risen from the dead; and become the first-fruits of them that slept."

Easter Even.—The day between Good Friday and Easter Day is so called and commemorates the Descent of our Blessed Lord's soul into Hell (the place of departed spirits), while His Body rested in the grave. "There has ever been something of festive gladness in the celebration of Easter Even which sets it apart from Lent, notwithstanding the Fast still continues. To the disciples it was a day of mourning after an absent Master, but the Church of

the Resurrection sees already the triumph of the Lord over Satan and Death." Baptism is wont to be administered on Easter Even, because this was one of the two great times for baptizing converts in the Primitive Church, the other being Pentecost or Whitsun Day.

Easter Monday and Tuesday.—It was a very ancient custom of the Church to prolong the observance of Easter, as the "Queen of Festivals." At first the Festival was observed through seven days, and the Code of Theodosius directed a cessation of labor during the whole week. Afterwards the special services became limited to three days, the Council of Constance, A. D. 1094, having enjoined that Pentecost and Easter should both be celebrated with three festival days. This is now the custom of the Anglican Communion, which provides Collect, Epistle and Gospel not only for Easter Day, but also for Easter Monday and Easter Tuesday.

Easter Tide.—The weeks following Easter Day and reaching to Ascension Day are so called. They commemorate the forty days our Lord spent on earth after His Resurrection, commonly called THE GREAT FORTY DAYS (which see).

Eastern Church.—The collective term by which is designated the Churches which formerly made part of the Eastern Empire of Rome. The Greek, Russian, Coptic, Armenian, Syrian and other eastern churches are those usually included in this Communion. But in strictness, the term "Eastern" or "Oriental Church" is applied only to the Græco-Russian Church in communion with the Patriarch of Con-

stantinople. The great Schism whereby the communion between the East and the West was broken took place, A. D. 1054.

Eastward Position.—(See EAST, TURNING TO.)

Ecclesiastical Year.—(See CHRISTIAN YEAR.)

Ecumenical.—From a Greek word meaning general or universal. The name is given to certain councils composed of Bishops and other ecclesiastics from the whole Church. A Council to be ecumenical must meet three requirements : (1) It must be called of the whole Catholic Church ; (2) it must be left perfectly free, and (3) it must be one whose decrees and definitions were subsequently accepted by the whole Church. It is commonly believed that there have been only six great Councils of the Church that satisfy these conditions. For a list of them see COUNCIL.

Elder.—This is the English translation of the Greek word *Presbuteros*, meaning Presbyter or Priest, the title of one admitted to the second Order of the Ministry. It has been pointed out that “in Scriptural usage and in Church History such a person as a *lay* Elder is an impossible person; the words contradict each other. The first hint of such an office was given by Calvin.” (See PRIEST.)

Elements.—The bread and the wine in the Holy Communion, and the water in Holy Baptism are so-called.

Ember Days.—The Ember Days are the Wednesday, Friday and Saturday after the First Sunday in Lent ; Whitsun Day ; the 14th of September and the 13th day of December, and are regarded as the Fasts

of the four seasons. The time of their observance was definitely fixed by the Council of Placentia, A. D. 1095. Their origin is ascribed to Apostolic tradition. The derivation of the name Ember is uncertain. Some trace it to the Saxon word *ymbren*, meaning a "circuit," because they are periodically observed. Others derive it from the Anglo-Saxon word *æmyrian*, meaning "ashes," because these days are appointed to be kept as fasts, and ashes, as a sign of humiliation and mourning, were constantly associated with fasting. The Ember Days are appointed to be observed at the four seasons named because the Sundays following are the set times for Ordination to the Sacred Ministry. For this reason one of the two prayers, entitled, "For those who are to be admitted into Holy Orders," is to be read daily throughout the week.

Emblems.—Symbols and emblems of various kinds take a foremost place in sacred Art. Some of these are here given :

THE CROSS is the special symbol of Christianity. It appears in a variety of shapes, the most familiar being the Latin Cross, the Passion Cross, the Greek Cross, St. Andrew's Cross and the Maltese Cross.

THE TRIANGLE is the emblem of the Holy Trinity, as is also the TREFOIL (which see).

THE CIRCLE is the ancient emblem of Eternity, being without beginning or end ; enclosing a triangle it means Three in One or the Blessed Trinity ; enclosing a cross it symbolizes Eternal Life.

THE CROWN is used as the symbol of Victory and sovereignty.

THE LAMB—Agnus Dei—is the chief emblem of

our Blessed Lord. Bearing a banner it signifies Victory and is an emblem of the Resurrection.

THE STAR is a Christmas emblem, commemorating the Star of Bethlehem. It has generally five points, but sometimes *seven*, the number of perfection.

THE FISH was a very early symbol of our Lord. The letters which form the Greek word for fish, viz. : ICHTHUS are the initials in Greek of the words *Jesus, Christ, God, Son, and Saviour*.

THE ANCHOR is the emblem of the Christian's hope.

THE SHIP is a symbol of the Church as the Ark of Salvation, in which we are saved, as Noah was saved by the Ark.

THE LION is the symbol of our Lord who is called in Revelation 5 : 5, the "Lion of the Tribe of Judah."

THE DOVE is used as the emblem of the Holy Ghost.

The emblems of the four Evangelists are as follows : ST. MATTHEW, a winged Man; ST. MARK, a winged Lion; ST. LUKE, a winged Ox, and ST. JOHN, an Eagle.

Emmanuel.—A Hebrew word used as a name of our Lord, and means, "God with us." The Rev. Morgan Dix, D. D., in his book "The Gospel and Philosophy," speaking of the word *Emmanuel*, says, "'God with us' is the sum of the Christian Religion. That is a proper description of the Religion from the beginning to the end. Emmanuel: the meaning of the word was not exhausted in those blessed years, three and thirty in all, during which Christ was seen in Judea and known as the Prophet of Nazareth. It is as accurate, as necessary to-day; it shall be true

till all be fulfilled, till the earth and the heavens shall pass away and the new earth shall appear. . . . This Presence of the Personal God, a presence not made by our faith, but disclosed to our faith that we may believe and adore, is secured to the faithful in their generations by ordinances, instruments and institutions adapted to that end. . . . That system is known as the Holy Catholic Church."

Epact, The.—The Epact is the moon's age at the beginning of any given year. The term is derived from the Greek word, *Epacte*, meaning *carried on*. The Epact is used in the calculations for finding on what day Easter will fall. (See Tables in the Prayer Book.)

Epiphany, The.—A Feast of the Church observed on January 6th to commemorate the Manifestation of Christ by the leading of a star. Occurring twelve days after Christmas, it is frequently called "Twelfth Day." The word *Epiphany* is derived from the Greek and means *Manifestation* or showing forth. It was originally used both for Christmas Day when Christ was manifested in the Flesh and for this day when He was manifested by a Star to the Gentiles. Later on, about the Fourth Century and in the Western Church the Epiphany seems to have acquired a more independent position and to be observed with special reference to the manifestation to the Magi of the East. It thus became the occasion of the giving of praise and thanksgiving to God for thus proclaiming the Gospel to the Gentile world as well as to the Jews, His chosen people. An examination of the services for the Feast of the Epiphany shows that the com-

memoration is really threefold : (1) Our Lord's Manifestation by a star to the Magi; (2) The Manifestation of the glorious Trinity at His Baptism, and (3) The Manifestation of the glory and Divinity of Christ by His miraculous turning water into wine at the marriage in Cana of Galilee; all of which are said to have happened on the same day, though not in the same year. "The Epiphany is a Festival which has always been observed with great ceremony throughout the whole Church; its threefold meaning and its close association with the Nativity as the end of the Christmas Tide, making it a kind of accumulative Festival."

Epiphany, Sundays after.—The Epiphany is continued in the Sundays following, the number of which is variable being dependent on the time Easter is kept. There may be one "Sunday after Epiphany" or there may be six. The Scriptural teachings of these Sundays are all illustrative of the fact that the Eternal Word was manifested in the Flesh.

Episcopacy.—The name given to that form of Church government in which Bishops are the Chief Pastors with Priests and Deacons under them. The word is derived from the Greek *Episcopos*, meaning overseer; *Bishop* being the Anglicized form of the Greek word. Much controversy has been held in regard to Church government, as if the form was a matter of uncertainty, or not clearly revealed. The question can only be decided by first regarding Christianity as an institution, as the Kingdom of God, and then inquiring whether this Institution, founded by our Lord, has been characterized always by the same

thing. In regard to Church government we find that the Church as an institution was always governed by Bishops, and that for 1500 years after Christ no Christian people recognized any other Ministry but that of Bishops, Priests and Deacons. Since the Reformation the controversy has come up and various theories, especially Presbyterian and Congregationalist, have been advanced. But even now the question of Church government may be considered as a matter of fact rather than of theory. If we take the whole Christian world of to-day, we find that the number of Christians is in round numbers *five hundred millions*. Of this number only *one hundred million* are non-Episcopal, so that we may conclude from the universal acceptance of Episcopacy before the Reformation and from the large preponderance of adherents to this form of Church government at this present time,—from these facts we may safely conclude that Episcopacy is in accordance with the mind of the Master. This, at least, is the conclusion of the best scholarship of the day, both Episcopal and non-Episcopal. For example, a non-Episcopal divine has set forth his conclusions in the following statement: “The Apostles embodied the Episcopal element into the constitution of the Church, and from their days to the time of the Reformation, or for fifteen hundred years, there was no other form of Church government anywhere to be found. Wheresoever there were Christians there were also Bishops; and often where Christians differed in other points of doctrine or custom, and made schisms and divisions in the Church, yet did they all remain unanimous in this, in retaining Bishops.” So

also, the historian Gibbon gives his conclusion as follows: “ ‘No Church without a Bishop’ has been a *fact* as well as a maxim since the time of Tertullian and Irenæus; after we have passed over the difficulties of the first century, we find the *Episcopal government established*, till it was interrupted by the republican genius of the Swiss and German reformers.” (See MINISTRY, THE.)

Episcopate.—The office of a Bishop. The term is variously used. It means not only the office or dignity of a Bishop, but it may also mean the period of time during which any particular Bishop exercises his office in presiding over a Diocese. Again, *Episcopate* is the collective name for the whole body of Bishops of the Christian Church, lists of which have been carefully preserved from the beginning. The Episcopate of the American Church includes all the Bishops from Bishop Seabury, our first Bishop, down to the Bishop who was last consecrated.

Epistle, The.—The portion of Holy Scripture read before the Gospel in the Communion Office, generally taken from one of the N. T. Epistles, though sometimes from the Acts of the Apostles or from one of the books of the Prophets of the Old Testament. It is well to note that the Collect, Epistle and Gospel embody the special teaching of the day for which they are appointed.

Epistle Side.—The south or right side of the Altar, from which the Epistle is read. When the Priest celebrates alone, he first reads the Epistle at the south side and then passes to the north side where he reads the Holy Gospel.

Epistoler.—The minister who reads the Epistle for the day and acts as sub-deacon at the Celebration of the Holy Eucharist.

Eschatology.—That department of Theology devoted to inquiry concerning the “last things,”—the Advent of Christ, Death and the State of the Departed, the judgment to come and the final award.

Espousal.—That portion of the Marriage Service in which the contracting parties answer “I will” to the questions, “N. wilt thou have this woman to thy wedded wife” and “N. wilt thou have this man to thy wedded husband.” This seems to be the remains of the old form of *espousals*, which was different and distinct from the Office of Marriage, and which was often performed some weeks or months or perhaps years before. Something similar to what is now called “engagement,” only that it had the blessing of Mother Church upon it. In the Greek Church at the present time there are still two different offices, viz. : the one of espousals and the other of marriage, which are now performed on the same day, although formerly on different days.

Eucharist.—Derived from a Greek word meaning “giving of thanks.” It is the name universally applied to the HOLY COMMUNION (which see).

Eucharistic Lights.—(See ALTAR LIGHTS.)

Eucharistic Vestments.—The special vestments worn in celebrating the Holy Eucharist to mark the dignity of the service and as symbolical of the Passion of our Lord which is therein commemorated. They are as follows : the Amice, Alb, Girdle, Stole, Maniple and Chasuble worn by the celebrant, and the Dalmatic

and Tunicle, worn by the Deacon and sub-Deacon ; each of which is described under the heading, VESTMENTS (which see). From ancient sources we learn that it was the universal custom of the Church to wear distinctive vestments at the celebration of the Holy Communion to mark it as the only service ordained by Christ Himself, and also as the highest act of Christian Worship. This is evidenced by the fact that the seven historical churches which have possessed a continuous life since the Nicene era, viz.: the Latin, Greek, Syrian, Coptic, Armenian, Nestorian and the Georgian—all use the Eucharistic Vestments. When we consider that these historic churches have not been in communion with one another for over a thousand years, we cannot but conclude that any point on which they are agreed must go back to the middle of the Fifth Century and must be part of their united traditions from a still earlier date. From the fact that these historic churches, having no communion with one another, do agree in the use of distinctive vestments for the Holy Eucharist, we learn that their use is not, as is sometimes supposed, an imitation of Rome but is a Catholic and Primitive custom. The Eucharistic Vestments are now used in more than two thousand churches in England and America, thus showing how they recognize and are reasserting their Catholic heritage.

Evangelical.—Belonging to, or consistent with, the Holy Gospels, derived from the Greek word for Gospel.

Evangelical Canticles.—The name given to the canticles sung in the Church service which are taken

from the Gospels, viz.: Benedictus, Magnificat and Nunc Dimittis.

Evangelists.—The name given to the writers of the four Gospels.

Eve, or Even.—The day before a Festival, as Christmas Eve, Easter Even, and designed to be a preparation for the due observance of the Festival it precedes. By rubric it is provided that the Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.

Even Song.—The name given in the Calendar of the English Prayer Book to the Order for Daily Evening Prayer and is frequently used in the American Church. It is a very old term and a very significant one, indicating that the Evening Oblation chorally rendered is evidently the mind of the Church and its ancient usage. Our beautiful Evening Prayer thus rendered is certainly much more in keeping with Scripture and much more elevating than the "Song Services," or "Vesper Services" of the various denominations. These latter are not regarded as "Romish" and are very popular. But in some places if a choral Even Song is attempted, at once the cry of "Romanism" is raised, and yet from Holy Scripture we learn that music is a divinely ordained element in the public worship of God and the service thus rendered is an approach to the worship of Heaven. (See INTONE; PLAIN SONG also PSALTER.)

Examination for Holy Orders.—Title I, canon 6 of the Digest provides that "There shall be assigned to every Candidate for Priest's Orders three separate examinations." These examinations are made by the

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Bishop in the presence of two or more Priests. The three examinations are on the following subjects :

I. The Books of Holy Scripture, in English, Greek and Hebrew.

II. The Evidences of Christianity, Christian Ethics and Dogmatic Theology.

III. Church History, Ecclesiastical Polity, the Book of Common Prayer, the Constitution and Canons of the Church and those of the Diocese to which the candidate belongs.

The Examination for Deacon's Orders is on the Books of Holy Scripture, and on the Book of Common Prayer.

Excommunication.—An ancient discipline of the Church whereby a person for cause was cut off from all the privileges of the Church. This discipline has practically fallen into abeyance, people for the most part excommunicate themselves. In the English Prayer Book is an Office called "A Commination, or Denouncing of God's Anger and Judgments against Sinners, with certain Prayers, to be used on the First Day of Lent," which was set forth until the ancient Discipline may be restored.

Exhortation.—The name given to the short addresses in the Prayer Book, beginning, "Dearly Beloved Brethren." The Exhortation was introduced into the Daily Offices in 1552 and 1661. Formerly Morning and Evening Prayer began with the Lord's Prayer, but the Revisers thinking this too abrupt a beginning they introduced the Sentences, Exhortation, Confession and Absolution as a more fitting preparation for the worship that follows. It has been pointed out that

this Exhortation was probably inserted under the impression that the people at large were extremely ignorant of the true nature of worship at the time. Five principal parts of worship are mentioned in it: (1) Confession of Sin, (2) Absolution, (3) Thanksgiving and Praise, (4) Hearing God's Word, and (5) Prayer for spiritual and bodily benefits. The Exhortations in the Communion Office were originally set forth in 1548, revised in 1552 and 1661. They were introduced at a time when the laity of the Church of England were in danger of two extremes: First, a total neglect of the Holy Communion which had sprung up during the Middle Ages, and secondly, that fearful irreverence towards the Holy Communion which arose from the dreadful principles held respecting it by the Puritans. In the face of these dangers, these Exhortations were placed where they are, for the instruction of the people as well as for hortatory purposes.

Expectation Sunday.—The Sunday following Ascension Day is so called. Being the only Lord's Day which intervenes between the Ascension of our Lord and the Descent of the Holy Ghost, it represents that period during which the Apostles were obeying the command of their Master when "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." They remained therefore, in the city *expecting* the Gift of the Comforter which was bestowed on the Feast of Pentecost.

Expectation Week.—The week preceding Whitsun Day is so called. (See EXPECTATION SUNDAY.)

F

Fair Linen Cloth.

Fair White Linen Cloth.

} In the Communion
Office there are two

rubrics, the first of which reads as follows: "The Table, at the Communion time having a *fair white linen cloth* upon it," etc. By this is meant the long linen cloth the breadth of the top of the Altar and falling over the ends eighteen or twenty inches. The other rubric reads, "When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a *fair linen cloth*." By this is meant the lawn chalice veil. It is to be noted that when this rubric was made, the word "fair" meant *beautiful*. The white linen cloth can be made "fair," *i. e.*, beautiful by means of embroidery, and this is done by embroidering upon it five crosses to symbolize the five wounds of our Blessed Lord on the Cross, and by having the ends finished with a heavy linen fringe. Also, the lawn chalice veil is made "fair" by being similarly beautified with embroidery, a cross being worked near the edge.

Faith.—"Divine, or as it is called, Catholic Faith is a gift of God and a light of the soul; illuminated by which, a man assents fully and unreservedly to all which Almighty God has revealed and which He proposes to us by His Church to be believed, whether written or unwritten. It is also a belief in the whole Gospel, as distinguished from a reception of some portion of it only; and it is a faith so full of the love of God as that it leads us to act differently from what we

should if we did not believe and marks us out as a peculiar people among men.”—From *Manual of Instruction*.

From the above definition we learn that Faith has a twofold meaning, (1) the act of believing, and (2) the thing believed, or the deposit of Faith or Doctrine which all members of Christ are bound to receive. This Deposit of Faith is embodied in the Holy Scriptures but is summarized for us in the Articles of the Creed which are grouped around the Name into which we are baptized,—the Father, and the Son and the Holy Ghost. In the American Church two forms of the Creed are used, viz. the APOSTLES’ and the NICENE (which see). These embody “the Faith once delivered to the Saints.”

Faithful, The.—The New Testament and Prayer Book name for all the Baptized, who, being admitted into the Household of Faith, are the people of the Faith—*fideles*, that is, *believers*.

Faldstool.—Literally, a portable folding seat, similar to a camp stool, and formerly used by a Bishop when officiating in any church other than his Cathedral. The name now is generally applied to the LITANY DESK (which see).

Fasting.—Going without food of any kind as a religious discipline and as a help to the spiritual life, especially on the great Fasts of the Church. The Homily on Fasting says: “Fasting is found to be of two sorts; the one outward, pertaining to the body; the other inward, in the heart and mind. The outward fast is an abstinence from meat, drink and all natural food, for the determined time of fasting; yea, from all

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delicacies, pleasures and delectations worldly. The inward fast consists in that godly sorrow which leads us to bewail and detest our sins and to abstain from committing them."

Fasting Communion.—(See EARLY COMMUNION.)

Fasts, Table of.—The Reformers of the English Church retained and enjoined *one hundred and twenty-three* days in each year, to be sanctified wholly or in part as Fasts and days of abstinence. These, with the exception of the Table of Vigils, have been retained in the American Prayer Book and are the following :

ABSOLUTE FASTS,

Ash Wednesday and Good Friday.

OTHER DAYS OF FASTING,

on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion, namely :

- I. The Forty Days of Lent.
- II. The Ember Days at the four seasons.
- III. The Three Rogation Days.
- IV. All Fridays in the year, except Christmas Day.

These Fasting Days must always be announced to the congregation in Church, the rubric in the Communion Office requiring that " Then the Minister shall declare unto the People what Holy Days or Fasting Days are in the week following to be observed."

Fathers, The.—The name used to designate the ancient writers of the Church. Their writings are of the greatest value as bearing witness to the N. T. Scriptures and their interpretation, and also as show-

ing forth the belief and usage of the Church in the earliest years of its history. (See TRADITIONS, also UNDIVIDED CHURCH.) The term "Fathers" is generally confined to the writers of the first five or six hundred years of the Christian Era. They are usually grouped together according to the period in which they lived, *e. g.*, The *Apostolic Fathers* are those who lived nearest to the time, and to some extent contemporary with the Apostles, viz. St. Barnabas, St. Clement, St. Ignatius, Hermas and St. Polycarp. Another class is called the *Ante Nicene Fathers*, or those who lived between the date of St. Polycarp, A. D. 167, and the date of the Nicene Council, A. D. 325, such as Justin Martyr, St. Irenæus, Clemens Alexandrinus, Tertullian, Origen, St. Cyprian. A third class dates from the Nicene Council, such as St. Athanasius; Eusebius, the Church Historian; St. Cyril of Jerusalem; St. Hilary of Poitiers; St. Basil, the Great; St. Gregory of Nyssa; St. Gregory Nazianzen; St. Chrysostom, St. Jerome, St. Ambrose, St. Augustine, St. Leo, who is commonly regarded as the last of the Fathers, although St. Gregory of Rome is placed in the List as well as a few later writers. The above is not a complete list, only a few of the principal Fathers having been mentioned. It is pointed out in Milman's "Latin Christianity" that "The Eastern and the Western Church have each four authors of note whom they recognize as Fathers *par excellence*. Those of the Eastern Church are St. Athanasius, St. Basil, St. Chrysostom and St. Gregory Nazianzen. Those of the Western Church are St. Jerome, St. Ambrose, St. Augustine and St. Gregory

of Rome,—the Fathers respectively of her monastic system, of her sacerdotal authority, of her scientific Theology and of her popular religion.”

Feasts or Festivals.—Days set apart for the celebration of some great event connected with our Blessed Lord or His Saints, also called Holy Days. The rubric in the Communion Office requires that each Feast shall be announced to the congregation on the Sunday preceding the day on which it occurs. They are set forth in a Table to be found in the introductory portion of the Prayer Book as follows :

A TABLE OF FEASTS.

To be observed in this Church throughout the Year.

| | |
|--|--------------------------------------|
| All Sundays in the year. | St. Bartholomew the Apostle. |
| The Circumcision of our Lord. | St. Matthew the Apostle. |
| The Epiphany. | St. Michael and All Angels. |
| The Conversion of St. Paul. | St. Luke the Evangelist. |
| The Purification of the Blessed Virgin. | St. Simon and St. Jude the Apostles. |
| St. Matthias the Apostle. | All Saints. |
| The Annunciation of the Blessed Virgin Mary. | St. Andrew the Apostle. |
| St. Mark the Evangelist. | St. Thomas the Apostle. |
| St. Philip and St. James the Apostles. | The Nativity of our Lord. |
| The Ascension of our Lord. | St. Stephen the Martyr. |
| St. Barnabas the Apostle. | St. John the Evangelist. |
| The Nativity of St. John Baptist. | The Holy Innocents. |
| St. Peter the Apostle. | Monday and Tuesday in Easter Week. |
| St. James the Apostle. | Monday and Tuesday in Whitsun Week. |
| The Transfiguration of our Lord. | |

Feria.—A term derived from the Latin and used to designate days which are neither Feasts nor Fasts.

Filioque.—The Latin for the words “and the Son” which occur in our form of the Nicene Creed. They are not found in the original Creed as used in the Greek Church, but were added by the Third Council of Toledo, A. D. 589. This addition to the Creed by the Western Church was the subject of a long controversy between the East and the West, which with other complications finally led to their entire separation in A. D. 1054. (See PROCESSION OF THE HOLY GHOST.)

Fish.—The figure of a fish has been used from the very earliest days as a symbol in the Christian Church. Among the early Christians it was used as a secret sign by which they knew one another in the days of persecution. The significance of the fish as a Christian symbol is set forth under EMBLEMS (which see).

Flagon.—One of the Eucharistic vessels. A large pitcher-shaped vessel made of precious metal and used to hold the wine before its consecration in the chalice. It is sometimes used in the consecration.

Font.—The vessel which contains the water for the purpose of Baptism, usually of stone and vase-shaped, *i. e.*, a large bowl on a pedestal, being sometimes circular and sometimes octagonal. The position of the Font in primitive times was at or near the Church door to signify that Baptism is the entrance into the Church Mystical. This position is still retained in some churches at the present time, but in most churches it is placed near the chancel for convenience, or because no place at the door was provided by the architect. Fonts were formerly required to be covered and locked; originally their covers were simple flat

movable lids, but they were subsequently very highly ornamented, assuming the form of spires and enriched with various decorations in carved wood or polished brass. The Font is so called from the Latin word *Fons*, genitive *Fontis*, meaning a *fountain* or spring, referring to Baptism as a Laver of Regeneration, the source of new and spiritual life.

Foreign Missions.—(See DOMESTIC AND FOREIGN MISSIONARY SOCIETY.)

Forms.—One great objection brought against the Episcopal Church by many persons not members of it is what they call *forms and ceremonies*. They say what they want is “spiritual religion,” and this objection seems to be so final with them there is evidently nothing more to be said. It is not the purpose of this article to go into a vindication of forms, but rather to point out how unreasonable this objection is. If it were real, it would do away with all social forms and all forms in business as well as in religion. But they who make this objection do not adhere to it in their own religion. They cannot come together, even in a “Prayer Meeting” without some method or form which must be gone through with. Even the Quakers who, above all others, lay the greatest stress on “spiritual religion,” must have their *form*—of silence, speech, dress and of even the architecture of their meeting-place, and which form is peculiar to them. This being the case the question, therefore, is not “Shall we have forms?” but, “*What* form shall we have in our Public Worship?” for we have learned that we *must* have some kind of FORM. The Episcopal Church simply clings to that which was from the

beginning, because the experience of centuries demonstrates that this is best, more consonant to reason and more expressive of the religious wants of man. Hence she values her Book of Common Prayer which is the outgrowth of the devotions of the ages and she cherishes the usages and traditions that have grown up around it. The Episcopal Church does not insist on forms merely for the sake of forms, but she values them for their helpfulness, for what they convey to the soul faithfully using them, and also, because they enable us to worship God as did His faithful people in all the ages past.

Forty Days, The Great.—Easter Tide which commemorates the period of Forty Days our Lord spent on earth after His Resurrection with His Apostles “and speaking of the things pertaining to the kingdom of God” (Acts 1 : 2 and 3). From many of our Lord’s Parables as well as from other utterances by Him in His Teaching we learn that the words “Kingdom of God” mean *His Church*. So, then, during this mysterious time of His Resurrection Life our Lord was giving His final instructions concerning His Church, and to this instruction is to be traced many of the Church’s usages and practices set forth in the Acts of the Apostles which otherwise are inexplicable—for example—the choice of St. Matthias in the place of the traitor Judas—thus indicating the perpetuity of the Apostolate; the observance of the first day of the week instead of the seventh; the ordaining of Deacons thus indicating “divers orders” in His Church; the Rite of Confirmation; Frequent Communion, Infant Baptism and many other things to be noted in the

Acts of the Apostles, which have become inherent features of the Church; how else are they to be accounted for and explained but as being among "the things pertaining to the Kingdom of God" of which the Master spake during these Great Forty Days? If not, then how came about their universal acceptance and continuance even unto this present day?

Fourth Sunday in Lent.—The Sundays in Lent are numbered, First, Second, Third, etc., through the six Sundays. But the last three Sundays are so striking in their teaching that additional names are given to them in order to emphasize that special teaching. Thus the 6th Sunday is called Palm Sunday; the 5th, Passion Sunday. So, also, the Fourth Sunday in Lent has its special name or names. Thus it is called *Mid Lent Sunday* because the middle of Lent has been reached. It is also called *Refreshment Sunday* from the Gospel for the Day which gives the account of our Lord feeding the multitude in the wilderness, and thereby indicating a more joyous note in the service for this day than belongs to the other Sundays in Lent. An old English name for this Sunday is *Mothering Sunday*. Mid Lent was considered somewhat of a holiday on which servants and children absent from home were permitted by their employers to visit their mothers. The name, doubtless, had its origin from the ancient custom of making pilgrimages to the Mother Church or Cathedral of the Diocese. (See LENT, SUNDAYS IN.)

Fraction.—The name given to the manual act of breaking the Bread by the Priest during the Consecration in the Holy Communion, according to the

rubric which directs, "And here to break the Bread."
(See MANUAL ACTS.)

Free and Open Churches.—These words express the idea embodied in a movement in the American Church that has been making for many years to make the House of Prayer what it was originally, viz. *free* for all people, no reserved or rented pews, but every seat free and unreserved, so that high and low, rich and poor alike shall be equal in the Father's House; and *open*, not simply when there is a service, but open all the time for private prayer as well as public. This movement is growing rapidly so that to-day more than half of our churches are thus free, and a great many of them are kept open all day long every day in the week. It is found that many earnest and devout souls, homeless perhaps, or dwellers in hotels or boarding-houses where there is little or no privacy, as well as others, gladly avail themselves of this privilege of the *Open Church* and find comfort in it. A society for the promotion of Free and Open Churches has been organized for many years with headquarters in Philadelphia.

Frequent Communion.—The influence of the Puritans on the religious life of the Church was in many instances tremendous and far-reaching. While the Prayer Book provides for *frequent Communion*, that is, every Lord's Day and Holy Day at the least, yet under the Puritan influence *infrequent* Communion became prevalent, and four times a year at the most came to be considered sufficient. When the Church began to pass out from under this influence we find that a *monthly* celebration became the universal rule

in the Church, and even with this many seem now to be satisfied. But as the Church grew, as the study of the Prayer Book and of Church History became more general and the Church began to assert herself, to claim her heritage, we find a return to the ancient order and Scriptural rule. The Sunday and Holy Day Eucharist was more and more restored, so that to-day there are very few parishes where "Frequent Communion" is not the rule. On this subject the Bishop of Maryland, the Rt. Rev. William Paret, D. D., has remarked, "God's Word and all history show that receiving the Holy Communion every Lord's Day was the *old way* and receiving once a month entirely a modern custom. In often receiving we are copying the whole Church of the first three hundred years."

Friday.—In the Prayer Book we find that Friday of each week is placed in the Table of Fasts to be observed in this Church throughout the year, and the rubric directs that it be announced to the congregation on the Sunday before. Friday as a Fast is intended to be the weekly memorial of the Crucifixion of our Lord just as Sunday is the weekly memorial of the Resurrection. Both are alike obligatory as both are enjoined by the same authority. It is encouraging to note a growing recognition of this Fast and a more general desire to honor weekly the day of our Lord's Crucifixion with a public service in Church and by personal acts of self-denial and devotion on the part of the faithful. (See GOOD FRIDAY, also FASTS, TABLE OF.)

Frontal.—The name given to a hanging in front of the Altar. The same as ANTEPENDIUM (which see).

Fruits of the Spirit.—(See SPIRIT, FRUITS OF.)

Funerals.—The solemn BURIAL OF THE DEAD (which see). In the Church there is no such thing as “Preaching a Funeral,” as it is called, but the reverent and devout committal of the “body to the ground,” “looking for the General Resurrection in the last day and the life of the world to come, through our Lord Jesus Christ.” Plainness and simplicity should mark so holy a function.

G

Gehenna.—In the original Greek of the New Testament Scriptures there are two words unfortunately translated by our one English word “Hell.” The first of these is *Gehenna*, meaning the “place of torment.” The second is *Hades*, which also occurs in the original Greek of the Creed, and means the *hidden*, covered, intermediate world where the soul rests between death and the general Resurrection. When, therefore, we confess in the Creed that our Lord “descended into Hell,” we do not mean that He entered the “place of torment,” but the “place of departed spirits” or *Hades*. This difference of meaning of the word “Hell” as used in our English translation of the Bible and the Creed should be borne in mind.

General Clergy Relief Fund.—This is the abbreviated title of a Society organized by the General Convention under the corporate name, “The Trustees of the Fund for the Relief of the Widows and Orphans

of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church in the United States of America, a corporation created in the year 1855 by chapter 459 of the laws of the State of New York." This is one of the most important Funds in the Church and commands the generous support of all earnest and devoted Church people. As its name implies, it is a Fund established for the purpose of taking care of Aged and Infirm clergy who through age or sickness have become disabled and can no longer fulfil their ministry. The conscience of the Church makes her feel obligated, like the national government, to take care of her faithful servants in their old age and disability, and also to provide for the care of the widows and orphans of deceased clergymen. The Church, however, cannot do this blessed work of Relief, unless all her people contribute largely to this Fund.

General Confession, The.—The form of words used by both Minister and People in humbly acknowledging their sins before God in preparation for the true worship of His Name about to follow. The General Confession was placed in the Morning Prayer in 1552 and in the Evening Prayer in 1661. Such beginning of our Public Worship is in accordance with the practice of the Primitive Christians, who, as St. Basil, writing in the Fourth Century, tells us, "in all churches, immediately upon their entering into the House of Prayer, made confession of their sins unto God, with much sorrow, concern and tears, every man pronouncing his own confession with his own mouth." A similar General Confession, but more heart search-

ing, is also to be found in the Communion Office, to be said in preparation for the due reception of the Sacrament. A third Confession is also set forth in the Penitential Office and commonly called the "Ash Wednesday Confession."

General Convention, The.—The legislative body of the American Church which meets triennially and is composed of the Bishops and Representatives from all the Dioceses and Missionary Jurisdictions. The Convention is composed of two houses, (1) the House of Bishops and (2) the House of Clerical and Lay Deputies consisting of four Clerical and four Lay representatives from each Diocese, and one delegate of each Order from every Missionary Jurisdiction. Both Houses together constitute the *General Convention*. All the laws of the Church in the United States are made by this Convention, but it can make no alteration in the Constitution or in the Liturgy and Offices unless the same has been adopted in one Convention, and submitted to all the Dioceses, and afterwards adopted in another Convention. For any measure to become a law it must be adopted by the concurrent action of both Houses. The General Convention provides also for the admission of New Dioceses; for Church extension, and for the erection of Missionary Jurisdictions both in the United States and in foreign lands, electing the Bishops for them. The Presiding Officer is the Senior Bishop by consecration, who presides in the House of Bishops and when both Houses meet as one body. When the Convention is not in session he acts as the Primate of the American Church. (See PRESIDING BISHOP.) The House of

Clerical and Lay Deputies also has its President or Presiding Officer who is chosen from among the Clerical Deputies at each meeting of the Convention.

General Council.—(See COUNCIL, also ECUMENICAL.)

General Thanksgiving, The.—The title of one of the prayers in Morning and Evening Prayer. It is called *General* as being suitable to all men, and in contradistinction to the special Thanksgivings to be used by request of members of the congregation for special mercies vouchsafed.

General Theological Seminary.—An institution of learning for the education of men for the Sacred Ministry, established by the General Convention of the American Church, May 27th, 1817, and incorporated April 5th, 1822. The Institution is situated in Chelsea Square, New York City, and has a very valuable property worth \$1,081,225.42. The endowments amount to over \$700,000. The number of students average about 150 each year. Number of Alumni 1,800. Whole number matriculated since 1822 about 2,300. Volumes in the Library 30,000.

Generally Necessary.—In the definition given in the Church Catechism of Holy Baptism and the Lord's Supper, these Sacraments are declared to be "*generally* necessary to salvation." From the way many persons postpone their own Baptism, neglect the Baptism of their children and ignore the Holy Communion, it would seem that they think the word "*generally*" in the above clause, means "*usually*," but not essential to religious life. This is a mistake. The word "*generally*" as used when the Catechism was set forth is simply the Anglicized form of the Latin word

generaliter, meaning *universally*, always, absolutely necessary for every one who would be saved, and therefore, imperative where the Sacraments may be had.

Genuflexion.—A temporary bending of the knee as distinguished from actual kneeling; usually made towards the Altar as the symbol of Christ's Presence.

Ghost. } Ghost is the old Saxon word for *spirit*,
Ghostly. } — and is still used in the Name of the Third Person of the Holy Trinity. *Ghostly*, the adjective form of the word, has been retained in the Prayer Book and means *spiritual*, *e. g.*, in the Confirmation service one of the sevenfold gifts of the Holy Ghost is called "ghostly strength," that is, spiritual strength.

Ghost, The Holy.—(See HOLY GHOST.)

Gifts of the Holy Ghost, Sevenfold.—The gifts bestowed on the Baptized by the Laying on of Hands in Confirmation, viz.: "the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness and the spirit of holy fear," as enumerated in Isaiah 11: 2. These gifts may be briefly interpreted as follows:

WISDOM, to choose the one thing needful.

UNDERSTANDING, to know how to attain it.

COUNSEL, the habit of asking guidance of God.

STRENGTH, to follow where He shall lead.

KNOWLEDGE, that we may learn to know God.

GODLINESS, that knowing Him we may grow like Him.

HOLY FEAR, meaning reverence and adoration.

Girdle.—A white cord to confine the alb at the

waist: used at the celebration of the Holy Eucharist. (See VESTMENTS.)

Girls' Friendly Society.—A Society of young women organized in the American Church in 1877, and is a branch of a similar Society in the Church of England. The society has for its object the spiritual welfare of girls and young women through association and friendship with one another. The Society has (in 1901) 16,316 members in the United States and 4,022 associate members. A monthly magazine, the *G. F. S. A. Record*, is published as the official organ of the Society. Headquarters, the Church Missions House, New York City.

Gloria in Excelsis.—Meaning "Glory in the Highest," the title of the final hymn in the Communion Office. It is called the "Greater Doxology," and also, the "Angelic Hymn" as it is based on the song of the angels at Christ's Birth, which forms its opening words. The *Gloria in Excelsis* is the oldest and most inspiring of all Christian hymns. Its author and the time of its composition are unknown, but it was in use in the very earliest ages of the Church as a daily morning hymn. Its introduction into the Liturgy appears to have been gradual. The first words of it are found in the Liturgy of St. James, from which fact we learn that the germ of it was evidently used in Apostolic times. It is interesting to note that in ancient Liturgies the *Gloria in Excelsis* was placed at the beginning and not at the end of the Communion Office. It occupied such a position in our own Liturgy until A. D. 1552, when it was placed after the Thanksgiving. By the rubric permission is

given to use a hymn instead of it, and this is often done during Advent and Lent, thus reserving the *Gloria in Excelsis* for use in more joyous seasons such as Christmas, Easter, etc.

Gloria Patri.—Meaning “Glory to the Father,” the first words of the short anthem used after each Psalm and elsewhere in the services, viz. “Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.” It is often called the “Lesser Doxology.” The *Gloria Patri* has been used in Christian worship from the beginning and is traceable to the Baptismal formula. Its frequent use in our services is not a vain repetition, as some suppose, but is very devotional and helpful to increased earnestness in worship, drawing our thoughts from man, his wants and experiences, and directing them to the Triune God, the Author and Giver of every good and perfect gift. Sung after the Psalms it gives to them a Christian meaning and interpretation. In accordance with the ancient usage *the Gloria* is said with bowed head as an act of worship and of faith, and is also said facing the Altar or East. (See EAST, TURNING TO.)

Gloria Tibi.—The Latin title of the words of praise sung when the Holy Gospel is announced in the Holy Communion, viz. “Glory be to Thee, O Lord.” This *Gloria* also comes down to us from the ancient usage of the Church. It is said with the bowed head as an act of worship.

Godfathers, Godmothers.—(See SPONSORS.)

Golden Number.—The Golden Number is that

which marks the position of any given year in the Lunar Cycle, which is a period of nineteen years. Meton, an Athenian philosopher, discovered that, at the end of every such period, the new moons take place on the same days of the months whereon they occurred before its commencement. This discovery was considered to be so important, it became the custom to inscribe the rule for finding the moon's age on a tablet in *golden* letters and placed in the market-place at Athens; hence arose the term *Golden Number*. The Golden Number may be found by adding *one* to the year of our Lord, and dividing the sum by 19, when the remainder, if any, is the *Golden Number*. If there be no remainder, the Golden Number is 19. *One* is added to the year of our Lord because the first year of the Christian era was the second of the Cycle. The time of Easter may be found by means of the Golden Number. (See Tables in Prayer Book.)

Good Friday.—The Last Friday in Lent on which we commemorate the Death of our Lord. It is called *Good* Friday from the blessed results of our Saviour's sufferings, for by the shedding of His own most precious Blood He obtained eternal Redemption for us. It is the most solemn and binding of all Fridays and should be observed as an absolute Fast in token of our sorrow for sin, and in preparation for the Easter Communion. All unnecessary work, all social engagements and pleasures are especially to be avoided by all those who reverence their Lord, and remember of what Good Friday is the solemn memorial. It is a day of Church-going, and it will be found that the Good Friday services are very im-

pressive, solemn and soul-stirring. The Proper Psalms are the 22d, 40th and 54th in Morning Prayer, and the 69th and 88th for Evening Prayer. Proper Lessons and three special Collects, together with the Epistle and Gospel all set forth, amid the solemnities of worship, the momentous story of the Saviour's Passion and Death. In many places, it is usual to have in addition to the appointed services, the "Three Hours Service" (which see), held from 12 M. to 3 P. M., in commemoration of our Lord's Agony on the Cross, and consisting of special prayers and hymns with addresses or meditations. The Holy Communion is not celebrated on Good Friday, in accordance with the immemorial usage of the Church; only the introductory portion of the service is used. The Altar is entirely stripped of its hangings and ornaments, except the cross, and is sometimes covered with black hangings. The observance of Good Friday is inwoven into the very texture of the Christian Religion, having been kept from the very first age of Christianity with strictest fasting and humiliation. The mind of the Church seems always to have been, "this day is not one of man's institution, but was consecrated by our Lord Jesus Christ when He made it the day of His most Holy Passion."

Good Shepherd, Sunday of.—The name given in the Western Church to the Second Sunday after Easter. The French know it as the Sunday of the *Bon Pasteur*. The name is suggested by the Gospel for the day which sets forth our Lord as "the Good Shepherd," and who in the Epistle is called the "Shepherd and Bishop of our Souls."

Gospel.—The word “Gospel” is derived from the Anglo-Saxon *Godspell*, signifying “good news”; founded originally on certain words used by the angel in announcing the Saviour’s Birth, viz.: “Behold, I bring you *good tidings* of great joy” (St. Luke 2 : 10). The word is greatly misunderstood and frequently misapplied, the idea seems to be that “Gospel religion,” “Gospel sermons” and “preaching the Gospel,” mean certain doctrines such as individual election, calling, justification, sanctification and the like. These are regarded as being very Scriptural, and in accordance with the Scriptural method. When, however, we turn to the Scriptures we find that such doctrines are not “the Gospel” at all, but simply deductions from it. In the New Testament the word “Gospel” is applied *exclusively* to the announcement of certain events, certain outward facts connected with the Second Person in the Blessed Trinity, namely, the Incarnation, Birth, Life, Death, Burial, Resurrection and Ascension of the Son of God. Such was the “good tidings” announced by the angelic choir, such is the purpose of the New Testament Scriptures, and that Gospel religion or Gospel preaching which brings these sublime facts to bear on the hearts and lives of men, as living realities and guiding motives, alone can be Scriptural and truly Gospel. This being the case, we can understand how the Church’s Year with its changing seasons of joy and penitence, setting forth so clearly all these facts in our Lord’s Life, preaches the very Gospel of Christ and in accordance with the Scriptural method. (See CHRISTIAN YEAR.)

Gospels, The.—The four canonical records of the

Life of our Lord written by St. Matthew, St. Mark, St. Luke and St. John. The first three are called the "Synoptic Gospels," because they all look at the events they describe from the same point of view; while the standpoint of St. John is quite different. His purpose was not to give the history of our Lord as did the other Evangelists, but to teach the mysteries arising out of that history. For example, St. John says nothing about the circumstances of our Lord's Birth, but he sets forth the *mystery* which those circumstances embraced,—the Incarnation of the Word, or eternal Son of God. For this reason, the Fourth Gospel is called by ancient writers a "Spiritual Gospel," because it contains less of historical narrative than the others and more of Doctrine.

Gospel, The Holy.—The title given to the passage from the Gospels read at Holy Communion, commonly called "the Gospel for the Day." During the reading of the Holy Gospel the people are to stand as required by the rubric. This custom is intended to show a reverent regard to the Son of God above all other messengers.

Gospel Side.—The north side of the Altar (the left side as we face the Altar) at which the Holy Gospel is read. (SEE EPISTLE SIDE.)

Gospeller.—The Priest or Deacon appointed to read the Holy Gospel at a celebration of the Holy Eucharist, is so called.

Government, Church.—(See EPISCOPACY.)

Gown, The Black.—An Academical gown; an official or distinctive dress worn by students and officers of a College or University, and also by officials of a

Court of Justice. It is not an ecclesiastical garment, although it was customary during a time of great spiritual decadence in the Church for the gown with bands to be worn during the preaching of the sermon in the service. This, however, has long since been given up; the surplice is more properly worn.

Grace.—The word “grace” means a *special favor*, and is applied to the whole obedience, merit, Passion and Death of our Lord and the benefits that flow from them,—justification, wisdom, sanctification, Redemption. The Church, which is the Body of Christ, is called the *Kingdom of Grace*, for in it we become members of Christ and partakers of His grace and heavenly benediction. The Sacraments, as well as other ordinances, are called “means of grace,” because they are the appointed instrumentalities whereby God gives grace to His faithful people, to help them in living faithfully and in obtaining Salvation.

Gradine.—A name sometimes given to the shelf at the back of the Altar and attached to the wall or reredos, upon which are placed the candlesticks, flowers and other ornaments. There may be two or more such shelves.

Gradual.—A portion of Scripture formerly sung after the Epistle for the Day, from the steps of the Pulpit or Altar, and hence called *Gradual*, from the Latin *gradus*, meaning a step.

Greek Church.—A name often used for the EASTERN CHURCH (which see).

Green.—One of the Church colors, and used during the Epiphany and Trinity Seasons. (See CHURCH COLORS.)

Gregorian Music.—The Gregorian tones are certain chants of peculiar beauty and solemnity handed down to us from remote antiquity. They are said to have been set forth in their present form by Gregory the Great in the Sixth Century, from whom they are named. They are numbered from *one* to *eight*, with a few added supplementary tones of great dignity and beauty. Each tone has various endings. Where the Psalter is sung, the Gregorian chants are usually employed, being sung antiphonally, but the *Glorias* in full, that is by both sides of the choir together.

Growth of the Church.—The course of the Episcopal Church in the United States has been characterized by a very remarkable growth—a growth that has attracted the attention of the Public Press, both religious and secular. Thus the Roman Catholic *News* said recently, “The gains of the Episcopalians in this country, steady, onward, undeniable, and that at the expense of the denominations called evangelical, is one of the remarkable characteristics of our times.” The following statement appeared in *Public Opinion*: “A good showing is made by the so-called Protestant Episcopal Church in the United States. The general growth of the Church far exceeds, proportionately, that of the population at large, or of any other religious section of it in particular. It looks like the ‘Church of the future.’” This statement may be illustrated by the returns of the last census. In the decade ending 1900 the population increased 21 per cent., while the increase of the Episcopal Church was 41 per cent. During the preceding decade (1880–1890) the increase of population was 24 per cent., but that of

the Church was 46 per cent. Before the Civil War, (in 1850) this Church had *one* communicant for about every 300 of the population; in 1880 it had *one* for every 148; in 1890, one for every 125, and in 1900 it had *one* communicant for every 107 of the population. The comparison of growth of this Church with other religious bodies was set forth in a statement by the New York *Independent*, from which it appears that the rate of increase during the period examined was for the Episcopal Church 44 per cent.; for the Lutherans, 14; Baptists, 12; Methodists, 11; and Presbyterians, 8 per cent. In the census returns in 1850 the population of the United States was 23,847,884 and the Episcopal Church had then only 79,987 communicants. To-day (1901) the State of New York alone with a population of only 7,268,012 has 163,379 communicants, being about one-fourth of the population in that State. The *Missionary Monthly*, a Presbyterian publication, speaking of the Church in New York City, said: "The Episcopalians far outnumber any other denomination in their membership. Their relative growth also surpasses all others. In 1878 the Presbyterian membership in this city was 18,704, while the Episcopalians numbered 20,984. Now the Episcopalians almost double the Presbyterians in the matter of Church membership." These last two items refer only to New York, but it is a well established fact that the Church is growing rapidly in all parts of our land. To-day there is not a State or Territory where the Episcopal Church has not its Bishop or Bishops and body of Clergy and faithful people; even in far away Alaska the Altar and the Cross have been set up, and the rate

of increase throughout the United States is larger than that of any other religious body in this land. Moreover, it is a striking fact that the Episcopal Church is the only religious body in the United States (except the Roman Catholic) which covers the entire country.

Guardian Angels.—(See HOLY ANGELS.)

Guild.—An organization or society. A name given to a society in the Church, having for its object the welfare of the Parish to which it belongs, or the promotion of some special church work. Usually the purpose of a Church Guild is to bring the members together in devotion of spirit and in cooperative work under the direction of the Rector; and in every way to bring the full Church system to bear on the hearts and lives of all.

H

Habit.—The name given to the garb worn by the clergy, *e. g.*, the robes worn by a Bishop are frequently called the "Episcopal habit"; also, the garb worn by members of a religious order, such as the Sisters of Charity, etc.

Hades.—The Greek word for the place of departed spirits, translated in the English Bible and, also, in the Creed by the word "Hell," not, however, the place of torment. (See DESCENT INTO HELL, also INTERMEDIATE STATE.)

Hallelujah.—A Hebrew word, meaning "Praise the Lord"; same as ALLELUIA (which see).

Heaven.—The final abode of the righteous, where after the general Resurrection they find their perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory.

Hell.—The final abode of the wicked and impenitent. Justin Martyr, an ancient Father of the Church, who lived A. D. 150, describes Hell as "a place where those are to be punished who have lived wickedly, and who do not believe that those things which God hath taught us by Christ will come to pass." The original Greek word for "Hell," as the place of torment, is GEHENNA (which see).

Heresy. } The word "heresy" is derived from a
Heretic. } —Greek word, meaning "a choice," and is applied to doctrines or beliefs that are contrary to Divine Revelation as witnessed to by the Holy Catholic Church. A "Heretic" is one who prefers such false teaching to "the Faith once delivered to the Saints." Concerning such St. Paul says, "A man that is an heretic, after the first and second admonition, reject" (St. Titus 3: 10). The Church regards the true Faith as of such vital importance to her life and to the life of each individual soul, she bids us to pray in the Litany, "From all false doctrine, *heresy*, and schism, Good Lord, deliver us."

High Celebration.—A term commonly employed to describe the solemn midday service of the Holy Eucharist with the full adjuncts of ritual and music. There is always a Gospeller and Epistoler in addition to the Celebrant. The music is often of an elaborate character and the ceremonial more imposing. It is generally reserved for the greater Festivals.

Historic Episcopate.—This is a term that came into prominence when at the General Convention of 1886, which met in Chicago, the House of Bishops set forth the terms which it deemed a sufficient basis for the Reunion of Christendom. By it is meant the Ministry preserved and perpetuated by APOSTOLIC SUCCESSION (which see, also EPISCOPACY).

Historiographer.—An official custodian and compiler of historical records pertaining to the Church, appointed by the General Convention. Several of the Dioceses have also their appointed Historiographers.

Holy Angels.—The service and Ministry of the Holy Angels and their guardianship over the sons of men is a doctrine set forth by the Church in her beautiful service for ST. MICHAEL AND ALL ANGELS DAY, (which see). Elsewhere in the Liturgy she brings out the same great truth. When we gather around the Altar of God in the Holy Eucharist we do so “with angels and archangels and with all the company of Heaven.” It has always been a tradition of Christianity that “angels attend at the ministration of Holy Baptism and at the celebration of the Holy Communion; and that as Lazarus was the object of their tender care, so in sickness and death they are about the bed of the faithful and carry their souls to the Presence of Christ in Paradise.”

Holy Communion.—One of the two great Sacraments ordained by Christ and generally (*i. e.*, always) necessary to salvation; this being the Sacrament of the Lord's Body and Blood. The following explanation has been given by the Rev. Morgan Dix, D. D.: “Three names are given to this Sacrament according

to the way in which it is regarded. It is called the *Holy Communion*, because it is the means of keeping that union with Almighty God through the Incarnation which was commenced in our Baptism, and because thereby all the faithful are spiritually one with each other. It is called the *Lord's Supper* with historical reference to the time and circumstance of its institution. It is called the *Holy Eucharist*, as being the great act of praise and thanksgiving rendered by the Church in acknowledgment of the blessings of Redemption. It is also called preeminently the *Divine Liturgy*, as including and comprehending all acts of worship and religion, and as being the first and chief of all rites and functions; and it is both a Sacrifice and a Sacrament. It is the great Commemorative *Sacrifice* of the Church, unbloody, mystical and spiritual; accompanying the Perpetual Oblation of Himself which our great High Priest, Jesus Christ, makes in Heaven, where He ever liveth and intercedes for us. In it the Passion of Christ is perpetually shown forth to the Almighty Father, and His Priests on earth unite in the Oblation which He makes at the Mercy Seat. It is the *Sacrament* in which the faithful feed upon His most Blessed Body and Blood, in a divine mystery and after a spiritual manner, which is to be believed though it cannot be explained. Our Lord is really present throughout the whole of this solemn and august action, though in no carnal, corporal or material manner." (See REAL PRESENCE.)

The Prayer Book provides that this Blessed Sacrament shall be celebrated at least every Sunday and Holy Day for which Collect, Epistle and Gospel are

provided; the only exception to this rule being Good Friday. (See EARLY COMMUNION; FREQUENT COMMUNION, also WORSHIP.)

Holy Days and Seasons.—(See CHRISTIAN YEAR, also articles on FEASTS, FASTS and GOSPEL.)

Holy Ghost, The.—The Third Person of the Blessed Trinity. It is of faith to believe that God the Holy Ghost is a Person, not simply an influence as the vagueness of modern religionism seems to imply, but a Person so real that sin can be committed against Him, as in the case of Ananias who was accused of lying to the Holy Ghost (Acts 5 : 3); a Person so real that He is represented as engaged in such personal acts as teaching, testifying, guiding into all Truth, and as interceding. The Holy Ghost is to be believed in as very and eternal God, of one substance, majesty and glory with the Father and the Son. He, the Comforter, having been given we are now living under the Dispensation of the Holy Ghost. The third paragraph of the Creed (each article of which is to be attributed to or affirmed of, the Holy Ghost) brings out this truth and sets forth His Presence and work in the Church. This is illustrated by the following statement: "By being born again of water and the *Holy Ghost* we are made members of 'the Holy Catholic Church'; by keeping the unity of the *Spirit* in the bond of peace, we enjoy the 'Communion of Saints'; through the *Holy Ghost* we receive the 'Remission of Sins,' first in our Baptism and afterwards in the Holy Communion and other ordinances; it is through the *Holy Ghost* that the Lord shall quicken our mortal bodies in the 'Resurrection,' and by His grace we

shall be enabled to give a good answer at the Judgment Seat of Christ and so attain to the 'Life Everlasting.'" (See PROCESSION OF THE HOLY GHOST.)

Holy Innocents' Day.—A Festival of the Church observed on the third day after Christmas, December 28th, in memory of the children of Bethlehem, whose death Herod caused, and who have always been regarded as the Infant Martyrs of the Christian Church, for that "not in speaking, but in dying, have they confessed Christ." This Feast is one of the very oldest of Holy Days, having always been associated with the observance of Christmas.

Holy Name, The.—The name of JESUS (which see). Bishop Jeremy Taylor says, "This is the Name which we should engrave in our hearts, and write upon our foreheads, and pronounce with our most harmonious accents, and rest our faith upon, and place our hopes in, and love with the overflowings of charity and joy and adoration." An old custom that has come down to us from the most ancient times is that of bowing at the Holy Name of JESUS, especially in reciting the Creed. The 18th Canon of the English Church (1604) gives the meaning of this custom as follows: "When in time of Divine Service the Lord JESUS shall be mentioned, *due* and *lowly reverence* shall be done by all persons present, as it hath been accustomed, testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord JESUS CHRIST, the true and Eternal Son of God, is the only Saviour of the world, in whom alone all mercies, graces and promises

of God to mankind, for this life and the life to come, are fully and wholly comprised."

Holy Orders.—A term used to designate the Sacred Ministry, and is expressive of the position and authority of the Ministry of the Church. Holy Scripture as well as ancient authors and the universal practice of the Church bear witness to the fact that Almighty God of His Divine Providence hath appointed "divers orders" in His Church and that these orders have always and in all places been *three* in number, viz., Bishops, Priests and Deacons. (See BISHOP, EPISCOPACY, DEACON, MINISTRY, PRIEST.)

Holy Table.—(See ALTAR.)

Holy Thursday.—A name commonly given to ASCENSION DAY (which see); not to be confounded with Thursday in Holy Week, which is more properly known as Maundy Thursday.

Holy Week.—The last week in Lent is so called and among the ancients was known also as "The Great Week," because of the important events in the last week in our Lord's Life which it commemorates. It is a week of solemn and awful memories, a holy time of deepest devotion and searchings of heart. The Church has always kept it as such. From day to day, amid the solemnities of worship, we follow our Lord in His Passion, live it over again, as in Psalm and Hymn, in Proper Lessons, in Epistles and Gospels and pleading prayers the whole record of the Royal Reception, the final Teachings, Betrayal, the cruel mockery, the desertion, and the awful Agony on the Cross, the Death and the Burial of the Lord of Life is solemnly recited as a memorial before God. Each

day is significant, thus : The first day of the week, the Sixth Sunday in Lent, is called Palm Sunday, in reference to the palms strewn in our Lord's way on His entrance into Jerusalem; *Monday* and *Tuesday* witnessed the final disputations with the Jews; *Wednesday* stands out as the day of the Lord's Betrayal and the beginning of the events which reached their climax on Good Friday; *Thursday* is ever to be remembered as the day of the Commands, first, concerning love, and secondly, the institution of the Blessed Sacrament with its "Do this in remembrance of Me"; *Good Friday*, the day of the Crucifixion and Death, and *Saturday*, Easter Even, which commemorates the Descent of our Lord's soul into Hell while His Body rested in the grave.

Homilies.—The two books of Homilies or Sermons referred to in the XXXVth Article of Religion. The first volume was written during the reign of Edward VI, in 1542, and the second in 1563. They treat of such topics as "Good Works," "Repentance," "Prayer," "The number of the Sacraments," "The Right Use of the Church," etc. The Books of Homilies are received in the American Church so far as they are an explication of Christian Doctrine and instructive in piety and morals. The list of subjects treated of in the Second Book is given in the XXXVth Article of Religion.

Hood.—An ornamental fold hanging down the back, denoting the academical degree which the person officiating has taken in College or University. It is made of silk, the color indicating the degree according to the University usage. The Church of England

by canon enjoins that every minister, who is a graduate, shall wear his proper hood during the time of divine service. The hood is quite commonly worn in the United States by both Bishops and other Clergy.

Hosanna.—A Hebrew word, meaning, “Save, we beseech Thee.”

Hours of Prayer.—(See CANONICAL HOURS.)

House of Bishops.—The upper House of the General Convention in which all Diocesan, Coadjutor and Missionary Bishops have seats, representing their own Order. The term is often used as a collective name for all the Bishops of the American Church. (See GENERAL CONVENTION.)

House of God.—The Church building is so called because it is set apart for the worship of God. That it is something more than a mere lecture hall, or concert room or auditorium, as it is commonly regarded by modern religionism will appear from the following taken from the Annotated Prayer Book: “The Church is the *House of God*, not man’s house; a place wherein to meet with Him with the closest approach which can be made in this life. Hence, if Jacob consecrated with the ceremony of unction the place where God made His covenant with him, and said of it, ‘This is none other but the House of God, and this is the Gate of Heaven’; so should our churches be set apart and consecrated with sacred ceremonies making them holy to the Lord. So also, because they are to be in reality, and not by a mere stretch of the imagination, the Presence chambers of our Lord, we must regard them as the nearest to

Heaven in holiness of all places on earth by the virtue of that Presence. And lavishing all costly material, and all earnest skill upon their first erection and decoration, we shall ever after frequent them with a consciousness that 'the Lord is in His holy Temple,' and that all which is done there should be done under a sense of the greatest reverence towards Him."

Housel.—An old English word for the Holy Eucharist. Thus an old English canon of A. D. 960 orders every Priest "to give *housel* (*i. e.*, Holy Communion) to the sick when they need it." The word also appears in Chaucer's *Canterbury Tales*, in *Piers Plowman*, Beaumont and Fletcher and also in Shakespeare. So, also, we find the term *houselling cloth*, meaning a large cloth spread before the people while receiving. The word evidently meant a *Sacrifice*.

Humble Access, Prayer of.—The name given to the beautiful prayer offered in great humility just before the Consecration in the Holy Communion, beginning, "We do not presume," etc. The words are taken from the most ancient Liturgies.

Hymn Board.—A tablet to which the numbers of the hymns to be sung at any service are affixed, and which is placed in a conspicuous place for the greater convenience and guidance of the congregation. The purpose of the Hymn Board is to do away with the custom of announcing the day of the month and the hymns, but this is not generally carried out in practice.

Hymnal, The.—As the Church has a book for her *Common Prayer*, so also she has a book for her *Common Praise*, and this is known as THE HYMNAL. The

Hymnal as it now stands was set forth by the action of the General Convention of 1892, and is the outgrowth of much study, many changes and a great deal of legislation since the time when there was bound up with the Prayer Book a few hymns for congregational use. The present imposing volume has 679 hymns drawn from almost every source and age, and, no doubt, meets every need and requirement.

Hymns.—The first hymn mentioned in the annals of Christianity was that sung by the angels at the Birth of our Lord, from which we have the *Gloria in Excelsis*, and the second was that sung by our Lord and His Apostles immediately after the Last Supper in the upper room, known as the *Hallel*. In early times anything sung to the praise of God was called a hymn. Afterwards the use of the term became more restricted. Pliny shows that in the year 62 the Christians instituted a custom of meeting together before sunrise to sing hymns of praise. Melody only was used, not harmony, and the tunes employed were, doubtless, of Jewish character. Originally all music of the Christian Church was almost entirely vocal. In the Third and Fourth Centuries the Christian Religion began to grow largely in the number of its followers, in wealth and position; magnificent churches were built under Constantine the Emperor, and then it came to pass that choirs were instituted definitely by the Council of Laodicea, A. D. 367. For two centuries the music of the Church deteriorated. In the Sixth Century Gregory the Great instituted many reforms, so that the credit of reviving real congregational singing belonged to him. (See GREGORIAN MUSIC.) The

connection of religion with music is shown by the fact that nearly every great revival of religion has been accompanied by a great outburst of song. Beginning with the Reformation, the form of hymn, called *chorale*, originated in the reformed Church of Germany and largely with Martin Luther. The most popular part in congregational singing was the singing of hymns and there have been three successive styles in hymn-tunes. The first was the diatonic ; the second the florid (from 1730 to 1840), and the third the modern style (from 1840 to the present time). This modern style is in some respects a return to the old style of the Sixteenth and Seventeenth Centuries, with this distinction, that the harmonies instead of being pure diatonic are more chromatic and less plain. (See MUSIC, also ORGANS.)

Hypothetical Form.—(See BAPTISM, CONDITIONAL.)

I

Ichthus.—The Greek word for FISH (which see).

I. H. S.—The first three letters of the Greek word for JESUS, and equivalent to the English letters J. E. S. They are largely used in Church decorations as symbols of the Holy Name.

Immersion.—The dipping into the water of recipients of Holy Baptism. For the relative importance of *Immersion* and *Affusion*, see article on AFFUSION.

Immovable Feasts.—Those Feasts of the Church which always occur on the same date such as Christ-

mas Day, Feast of the Epiphany, etc. As some of the Feasts, such as Ascension Day, Whitsun Day, etc., are movable depending on the time Easter is kept, Tables and Rules for the Movable and Immovable Feasts are set forth in the Prayer Book for convenience and to avoid confusion. (See CHRISTIAN YEAR, also FEASTS and GOSPEL.)

Imposition of Hands.—A technical term for the *Laying on of Hands* by the Bishop in Confirmation. Wheatley on the Prayer Book remarks: "This is one of the most ancient ceremonies in the world. It has always been used to determine the blessing pronounced to those particular persons on whom the hands are laid, and to signify that the persons, who thus lay on their hands, act and bless by divine authority. Thus Jacob blessed Ephraim and Manasses, not as a parent only, but as a prophet. Moses laid his hands on Joshua, by express command from God, and as supreme Minister over his people; and thus our Blessed Lord laid His Hands upon little children and blessed them, and upon those that were sick and healed them. . . . And the Apostles, from so ancient a custom and universal a practice, continued the rite of *Imposition of Hands* for communicating the Holy Spirit in Confirmation, which was so constantly and regularly observed by them, that St. Paul calls the whole office, *Laying on of Hands*," and it may be added one of the first "principles of the Doctrine of Christ" (Hebrews 6: 1 and 2).

This term also refers to the Laying on of Hands by the Bishop in Ordination to the Sacred Ministry, by which is conferred the grace of Holy Order, and one

is admitted to the Office and work of a Deacon, or Priest or Bishop, "which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by public Prayer, *with Imposition of Hands*, were approved and admitted thereunto by lawful Authority." (Preface to Ordinal in Prayer Book.)

Incarnation, The.—A Latinized name for the act by which the Second Person of the Blessed Trinity, God's Only Son, the Eternal "Word" was made Flesh," *i. e.*, took our nature upon Him; and also for the Doctrine that "the Godhead and Manhood were joined together in one Person never to be divided" (II Article of Religion). This truth is embodied for us in the Creed, in the words, "Jesus Christ, His Only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary." This great outward fact is the foundation of all that follows: upon it Christianity depends and all Christian Doctrine has reference to it. By reason of the Incarnation the Church as a living Body becomes Christ's Body on earth, and in the Church and by means of it man is brought into union with Him who is the beginning of a new race, the Head of a new and spiritual creation. Thus it is that the Sacraments, which are often called the "Extension of the Incarnation," become more than they seem. They are the means of our participation in Christ's Holy Humanity, and of our growing into His likeness, as we use them with faith and true repentance.

Incense.—Incense is one of the Six Points of Ritual which it is claimed have always characterized the worship of the Christian Church. It was the practice of the Church of England up to the Reformation, and even after that was frequently used. It is used in many Churches at the present time. It is more of a Scriptural usage than a Roman use, and while there is no canon or enactment forbidding its use, yet in the present state of our Church life it is not likely to become a very popular restoration for some time to come.

Incumbent.—A term peculiar to the English Church but frequently used in this country to designate the Rector of a Parish. The word means one who holds or is in possession of any office; it occurs in the Institution Office.

Infant Baptism.—If the Church were simply a voluntary society founded on the Bible, as is commonly supposed, there would be no special reason why Infants should be baptized, except as a matter of sentiment. If, on the other hand, the Church is a Divine Institution, founded on Christ and His Apostles, and is declared in Holy Scripture to be the Mystical Body of Christ, in which we are united to Him, admitted into covenant with God and so brought into a new relationship with God, then *Infant Baptism* is not only one of the most reasonable, but one of the most urgent doctrines of the Christian Religion, because it is in Holy Baptism that all these blessings are vouchsafed to us. (See BAPTISM, HOLY.) By this Sacrament the youngest infant is lifted up, so to speak, out of the world of nature and transplanted into

Christ's spiritual kingdom. It becomes thus a child of grace. Its little life is made right with God. The old evil of our race has been rectified. It is henceforth not only a child of Adam, but also a child, or member of the second Adam, Jesus our Lord. By its new Birth in Holy Baptism, the child becomes as fully incorporated into the new and spiritual race of which Christ is the Head, as ever it was incorporated into the race of mankind by its natural birth. It may not be conscious of this, any more than it was conscious of its natural birth, but it has, nevertheless, made a right beginning through the thoughtful care of others. It has, by this ministration, been grafted into the Body of Christ. It has been put in the way of true spiritual growth and training. Henceforth it may be brought up as "the child of God" and not as an alien. To this end the church gives it spiritual caretakers, whose duty it is to see that this child is virtuously brought up to lead a Godly and a Christian life according to this beginning. This is the meaning of *Infant Baptism*; and the Church has always regarded such Baptism as a reasonable and benevolent work, as is exemplified by her universal practice from the beginning. The "Mercy to Babes" in the Old Dispensation has not been lost out of the New, the Dispensation of the Spirit of love, which brings to all, even to the *infant*, as well as to its parents, God's mercy which "He promised to our forefathers, Abraham and his seed forever." (See NAME, THE CHRISTIAN.)

Inhibit.—Meaning to restrain or prohibit the exercise of the Sacred Ministry; a discipline exercised by a Bishop for cause.

Innocents, The.—(See HOLY INNOCENTS' DAY.)

I. N. R. I.—The initials of the Latin version of the accusation placed over our Lord's Head on the Cross, viz.: "Jesus Nazarenus Rex Judæorum," and meaning "Jesus of Nazareth (the) King of (the) Jews." These letters are often used in Church decoration.

Institution, Letter of.—(See INSTITUTION, OFFICE OF.)

Institution, Office of.—The service in the Prayer Book entitled, "An Office of Institution of Ministers into Parishes or Churches." Canon 18, Title I of the Digest requires "that on the election of a Minister into any Church or Parish, the Vestry shall notify the Bishop of such election, in writing; and if the Minister be a Priest, the Bishop may, if requested by the Vestry to do so, institute him according to the Office established by this Church." If the institution is to take place, the Bishop issues an official letter, called, "The Letter of Institution," in which he gives and grants unto the duly elected Rector his license and authority to perform the Office of a Priest in the parish, stating name and place. The Rector is then duly instituted according to the service set forth, either by the Bishop himself, or by a Priest appointed by him, in which the Letter of Institution is read; God's blessing invoked on the newly appointed Rector and his work; the keys of the Church are given him by the Wardens; a sermon is preached on the duties of Pastor and People by some one appointed by the Bishop, and the Holy Eucharist is celebrated by the newly instituted Minister. After the Benediction, it is directed that, the Wardens, Vestry and others shall

salute and welcome him, bidding him Godspeed. By the wording of the Canon this service is not obligatory and adds nothing to the contract or agreement already made between the Minister and Vestry. The service, therefore, is not often used, although it would be desirable that every Pastorate should be thus inaugurated.

Institution, Words of.—The words used by our Blessed Lord when He instituted the Sacrament of His Body and Blood, and which are incorporated in the Prayer of Consecration as set forth in the Communion Service. These words form the essential part of the Consecration and the rubric directs that they be accompanied by certain manual acts which are prescribed. (See MANUAL ACTS.) To effect a valid Sacrament there must be the unfailing use of our Lord's own words in instituting the Blessed Sacrament, the elements of bread and wine, and a duly appointed Priesthood.

Instruction.—The name given to a short, practical address, generally on some usage, feature or doctrine of the Church, as distinguished from the more formal sermon.

Intercessions of the Litany.—Those petitions in the Litany which have for their response the words, "We beseech Thee to hear us, Good Lord," are so called. (See LITANY.)

Intermediate State.—Death is a separation of the soul and body; the body becoming lifeless and eventually decomposing into dust, the soul continuing to live as truly as ever. What becomes of the living soul when thus separated from the body by death?

“Our Lord,” says the Rev. J. H. Blunt, “has answered this question to a certain extent by the Parable of Lazarus and the Rich Man (St. Luke 16: 19–31). By that Parable He has taught us that the living souls of the departed live in a condition of happiness or misery suitable to the judgment which the all-seeing eye of God has passed upon their lives; the good Lazarus at rest in ‘Abraham’s Bosom,’ the wicked Dives ‘in torments.’ At the same time our Lord has clearly revealed by His own words and those of His Apostles that there will be a general judgment at the last day, when all, good and bad, will have to stand before the Throne of God, not as bodiless souls, but with soul and body. And further, the Book of Revelation follows up the words of Christ and His Apostles with some very distinct disclosures as to the *increased* happiness of the good and the *increased* misery of the wicked after the final and open award of the Judge has been given in the general Judgment. The separate existence of the soul between death and the Judgment Day is, therefore, called the *Intermediate State*.” (See HADES, also DESCENT INTO HELL.)

Intonation.—The first two or three notes of a Gregorian chant introducing the recitative note; usually sung without the organ, by one of the Clergy or choir who is called the Cantor or Precentor.

Intone.—To recite or chant on one note with inflections of the voice at stated places, according to certain rules. The Minister intones the prayers, Epistle, Gospel, etc. Anciently the entire service was musically rendered, the Scriptures having their own peculiar intonation and inflections, the ordinary reading

tone being altogether excluded. This practice has been strictly adhered to in many of the English Cathedrals from the most ancient times to the present. In many parishes the services are also musically rendered, the Clergy intoning the prayers, the responses being sung by the congregation. The custom is growing in favor as an inspiring and Scriptural method of rendering the services. (See EVENSONG.)

Introit.—The Psalm which is sung while the Clergy are entering the Sanctuary for the celebration of the Holy Communion. Its literal meaning is *The Entrance*. Formerly the Introit was appointed for every celebration of the Holy Communion as well as Collect, Epistle and Gospel. In the first Prayer Book of Edward VI, the Introits were all printed before the Collect. Some of these are selected with a "striking appropriateness to the days for which they are appointed and show a deep appreciation of the prophetic sense of Holy Scripture." They are not often used at the present time as Hymns have been generally substituted, since the omission of the Introits from the Prayer Book.

Invitatory.—The name given to the *Venite* (O come let us sing, etc.) as being an invitation to the use of the Psalms in worship. This Psalm, the 95th, has been so named and used since the time of the Temple Worship at Jerusalem.

Invocation, The.—The words, "In the Name of the Father, and of the Son, and of the Holy Ghost," used before sermons, is so called; to which the people respond "Amen." This is a very ancient usage, and founded on the belief that so important a work as

“preaching the Word” should be done in the Name of the Lord. *The Invocation* is the name given also to the third paragraph of the Prayer of Consecration in the Communion Office, in which the Merciful Father is invoked that He may “vouchsafe to bless and sanctify with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine, that we, receiving them according to Thy Son our Saviour Jesus Christ’s holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood.”

J

James (St.) The Great.—One of the Apostles of our Lord, whose Festival is observed on July 25th. St. James was the brother of St. John and the son of Zebedee and Salome. With St. John he received the appellation of “Boanerges” from our Lord. He has also been surnamed the *Great* or the *Greater* by the Church, but neither of these designations can be satisfactorily accounted for. St. James was the first of the Apostles who suffered martyrdom and the only one whose death is recorded in the New Testament (Acts 12 : 1). In ecclesiastical art St. James is variously represented as a pilgrim with staff; with staff and shell; as a child with staff and wallet with shell upon it; on a white charger conquering the Saracens; this last with reference to his being regarded as the Patron Saint of Spain, Santiago, “St. Iago of Compostella.”

James (St.) The Less.—The son of Cleophas, or Alphæus and Mary, and brother of Thaddæus or St. Jude. He was one of the Twelve Apostles and the writer of the Epistle which bears his name. St. James was the first Bishop of Jerusalem and was put to death there, at the Passover A. D. 62, in a popular commotion, probably caused by the publication of his Epistle. He is commemorated on the double Festival of St. Philip and St. James, observed on May 1; these two Apostles having been associated together in the most ancient calendars, although in other calendars they were commemorated on different days. In ecclesiastical art St. James the Less is represented with a fuller's club in his hand; as a child with palm branch; a saw in his hand, etc.

Jesus.—The human Name of our Lord, given to Him at His circumcision and meaning *Saviour*. The name *Jesus* was by no means an uncommon name among the Jews. It is in the Greek what *Joshua* is in Hebrew, who is twice called in the New Testament *Jesus*, as in Acts 7:45 and Heb. 4:8. In both these passages the word Jesus means Joshua, having reference to his work as a leader and deliverer of Israel. So also we meet with Jesus the Son of Sirach, who wrote the book Ecclesiasticus. St. Paul speaks of one Jesus who was called Justus (Col. 4:11), and in Acts 13:6, we read of "a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus," *i. e.*, son of Jesus. Josephus mentions many of the same name. Thus our Lord took a common name, but a Name which henceforth was to be above every name.

As the Name *Jesus* is the same as Joshua, its sig-

nificance may be learned from its derivation. Joshua the son of Nun was first called *Oshea*, but Moses changed it to *Jehoshea*, (contracted to *Joshua*) from *Jah*, (*Jehovah*) and *Oshea*, Saviour, and meaning, "He by whom *God will save* His people from their enemies." Thus *Joshua* was a type of the spiritual Saviour of the world. The name as borne by our Lord means "God our Saviour," as the angel declared, "for He shall save His people from their sins." The ancient prophecy that He should be called "*Emmanuel*, God with us," was fulfilled when our Lord was called *JESUS*. When then we profess our belief in *JESUS* as we do in the Creed, it is as if we said, "I believe that *JESUS*, in the highest and utmost importance of that Name, to be the Saviour of the world. I acknowledge there is no other way to Heaven beside that which He has shown us; there is no other means which can procure it for us but His Blood; there is no other person who shall confer it on us but Himself. And with this full acknowledgment I *believe in JESUS*." (See HOLY NAME.)

John Baptist, Saint.—The forerunner of our Lord who was sent to prepare the way for His coming. He was miraculously born of Zacharias and Elizabeth, both being "old and well-stricken in years." Although he suffered martyrdom, he is commemorated on the day of his Nativity, as his birth heralded the Incarnation. The Festival of the Nativity of St. John Baptist has been observed since the fourth or fifth century on June 24th, as this was undoubtedly the day of his birth, since he was six months older than our Lord. This date, also, is supposed to be con-

nected with his words, "He must increase, but I must decrease." The days after June 24th begin to decrease in length, but after the Christmas Tide they begin to increase. St. John was beheaded by Herod Antipas, when he was about thirty years old. He was a Prophet, the greatest of all—the last Prophet of the Old Dispensation and the first of the New, and our Lord declared that among all previously born of women none was greater than John the Baptist. In ecclesiastical art St. John Baptist is variously represented, with a lamb on a book, small cross, close crown or cap; with tunic of camel's hair; cope fastened with two leather thongs crossed; with lamb and locust; his head on a dish.

John Evangelist, Saint.—Commemorated on the second day after Christmas, December 27th. St. John was the son of Zebedee and Salome and brother of St. James the Great. The sons of Zebedee were, doubtless, among the first called of our Lord's disciples and St. John was from the first among those nearest and dearest to our Lord. Not only was he one of the Twelve Apostles but he was one of the three chosen witnesses of our Lord's greatest glory and humiliation on earth, viz. : in His Transfiguration, and the Agony in Gethsemane. He delights to call himself "the disciple whom Jesus loved." He lay on Jesus' bosom at the Paschal Supper and to him the Lord committed the care of His own mother when He died. St. John "is known to the affection of the Church as the Apostle of love, and to her intellect as the *Theologos*, the Divine." Besides his Gospel he wrote the three Epistles bearing his name and the Revelation. St.

John is said to have spent the later years of his life at Ephesus, and is the only one of the Apostles who died a natural death. He died at the age of 100, having been born the same year as our Lord. In the Emblems of the four Evangelists (See EMBLEMS) the eagle is always allowed to represent St. John, and most fitly, "for like the eagle he soars high above the earth basking in the pure sunlight of Divine Truth."

Joining the Church.—This is a phrase that has been brought over from the usage and phraseology of the various denominations. Its use among Church people has been productive of the greatest harm. In the first place, it is hardly a correct phrase for a Churchman to use. We may "join" an Odd Fellows' lodge or a debating society, but we do not *join* a family or household which God's Church is. We are born or adopted into a family, and so we are adopted into God's family; incorporated, grafted into the Body of Christ, His Church, and not simply "join" it as we would a debating society or a political club.

In the next place, harm has been done by the use of this phrase by Church people, because as popularly understood it is in direct contradiction to the belief and practice of the Church. According to this phraseology Holy Baptism counts for nothing, and yet the Bible teaches that it is in Holy Baptism that we are made members of the Church, and that all future blessings are dependent on this spiritual fact. When then, Church people take up this mode of speech and use it in reference to Confirmation as is so often done, they practically ignore the significance of Holy Baptism and the Church's method and appointed order.

The effect of this becomes apparent in the lives of many of the Church's baptized children. Because, in whatever religious teaching they receive, their Baptism is never referred to, and they are never reminded that they are *now* God's children by adoption and grace *because baptized*, it comes to pass that, when these same children are asked to be confirmed, they think and act as if they were invited to "join the Church." And as they are more influenced by the speech and methods of the various religious bodies which prevail in their community than they are by the Church's teaching, they imagine that something extraordinary is required; they feel as if they must somehow "have got" religion; or they do not feel prepared to "experience religion"; or else they don't know whether they will or will not "join the Episcopal Church." In all this we see the result of the application and use of "other systems" rather than that of the Church. Thus many an earnest and loving young heart has been lost to the Church, notwithstanding it was given to God in its tenderest years to be trained up for Him. Confirmation is not "joining the Church." If we are baptized, we have been "received into Christ's Holy Church and made a living member of the same." And because this is true, the Church has a further Blessing in store for her children. This she would bestow by the ministrations of her chief Pastors in the Laying on of Hands by the Bishop; and to this our young people might go naturally and easily and at the same time soberly and reverently, if they were properly instructed and lovingly led. There is no reason why

any young baptized person might not thus go to his or her Confirmation, claiming this Blessing as their right and privilege as children of God and citizens of His Kingdom. (See BAPTISM; NAME, THE CHRISTIAN; REGENERATION; also CONFIRMATION.)

Jubilate Deo.—The Latin title of the One Hundredth Psalm, translated “O be joyful in the Lord,” and which is sung as an alternate to the *Benedictus* when the latter occurs in the Lesson for the day.

Jude, Saint.—Also called Thaddæus or Labbæus, “the brother of James,” and whose name sometimes appears as *Judas*, and in one instance it is added in parenthesis, “not Iscariot.” St. Jude was an Apostle of our Lord and wrote the Epistle which bears his name. He is sometimes called the Jeremiah of the New Testament, as he wrote to the Church in “solemn and rugged language of present perils and coming storms.” The object of his Epistle is to contend earnestly for pure Christian doctrine, and it is he who has given us that stirring text which is adopted as a motto by all true and loyal Churchmen, viz.: “that ye should earnestly contend for the Faith which was once delivered to the Saints.” He is said to have been married and to have left descendants who were summoned before the Emperor Domitian as confessors for Christ’s sake. St. Jude is commemorated on the double Festival of St. Simon and St. Jude, observed on October 28th. It may be that the union of these two names is intended to be an illustration of that unity of the Faith for which the Epistle of St. Jude so strongly contends, as these two Apostles ministered and suffered together. (See SIMON, ST.) The Collect

for the Day embodies this idea. In ecclesiastical art St. Jude is variously represented, as having a boat in his hand; a boat hook; a carpenter's square; a ship with sails in his hand; carrying loaves or a fish; with a club; with an inverted cross; with a medallion of our Saviour on his breast or in his hand; with a halbert; as a child with a boat in his hand.

Jurisdiction, Episcopal.—By this term is meant the sphere of a Bishop's rule or ministration. This is defined in Article 4 of the Constitution adopted by the General Convention which provides, "and every Bishop of this Church shall confine the exercise of his Episcopal Office to *his proper Diocese*, unless requested to ordain, or confirm, or perform any other act of the Episcopal Office in another Diocese by the Ecclesiastical Authority thereof."

Jurisdiction, Missionary.—A portion of a State or Territory set apart for the missionary work of the American Church, to the oversight of which a Missionary Bishop has been appointed, is so called. The term Missionary Jurisdiction is also applied to the foreign field where a Missionary Bishop has been appointed to the exercise of Episcopal functions in any missionary station which the House of Bishops with the concurrence of the House of Deputies may have designated.

Jurisdiction, Resignation of.—Sometimes it happens that a Bishop from old age, or sickness, or other cause desires to resign his Episcopal Jurisdiction. To do this, he must gain the consent of the House of Bishops. The canons on this subject are very stringent and make it difficult for a Bishop to resign. The teaching

of the Church is that "a Bishop is bound to his Diocese for life," and therefore, she is very reluctant that the relationship should be broken or interfered with except for great and necessary cause; on which ground alone the resignation is permitted.

Justification.—A theological word used to designate the forgiveness of the sinner and his restoration to a right relationship with God. The cause of Justification may be given as follows :

THE PRINCIPAL CAUSE.—God's mercy.

THE MERITORIOUS CAUSE.—Christ's death.

THE EFFICIENT CAUSE.—The operation of the Holy Ghost.

THE INSTRUMENTAL CAUSE ON GOD'S SIDE.—The Ministry of the Word, Baptism and the Holy Communion.

THE INSTRUMENTAL CAUSE ON MAN'S SIDE.—Faith which works by love.

K

Kalendar.—The same as CALENDAR (which see).

Keys of the Church.—To the Rector belongs the control of the keys of the Church building, and this because he alone can determine what services shall be held in it. If he chooses he can hold services every day; he can celebrate the Holy Eucharist every day or as often as he thinks best, and no one can interfere with him. He has charge of the spiritualities of the Parish and in this he is left absolutely free, being amenable to his Bishop only. The Vestry have nothing to do in determining what use the Rector shall

make of the Church building in carrying out the provisions of the Prayer Book. The Office of Institution recognizes this right in that one of its provisions is that "then shall the Senior Warden (or the member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying, In the name and behalf of —— Parish [or Church] I do receive and acknowledge you, the Reverend, (name) as Priest and Rector of the same; and in token thereof, give into your hands the *keys of the Church*."

Keys, Power of the.—A phrase used in reference to the discipline of the Church which our Lord has intrusted to the Bishops and Pastors of the Flock as "ministers and stewards of His grace." This phrase involves the doctrines of Absolution and Excommunication; the idea of opening and shutting, admission and rejection, and the administration of the Sacraments. In Holy Scripture, the "Power of the Keys" is called a "binding and loosing"; also a "remitting and retaining of sin," having reference to the authority to admit into communion with the Church or to exclude therefrom. (See St. Matt. 16: 19; 18: 18; and St. John 20: 23.)

Kindred, Table of.—A table set forth in the Prayer Book of the Church of England, with the title, "Table of Kindred and Affinity, wherein whosoever are related are forbidden in Scripture and in our laws to marry together." While this Table is not published in the American Prayer Book, it is regarded by many American canonists as the law of the Protestant Episcopal Church in the United States. It is interesting to note that this Table is (or at least was until a few

years ago) embodied in the Statutes of the State of Maryland, and that in some other States there are laws forbidding the marriage of first cousins.

Kingdom of God.—The New Testament name for the Church. St. Matthew uses the phrase, “kingdom of heaven,” while the other Evangelists employ the term, “kingdom of God,” both being equivalent terms meaning the same thing, viz.: the kingdom of Christ on earth, the kingdom of the Gospel, the Church of Christ. This is, indeed, a heavenly and divine kingdom, for though it is now set up on earth yet its nature, its purpose, its powers and its ends are “of heaven.” That this phrase is used to signify the Church on earth can be seen most plainly in the various parables in which our Lord likens the “kingdom of heaven” to such things as of necessity belong to the present time. See the parables in St. Matt. 13; also in St. Mark 4:26–32. The Gospel which our Lord delivered to man is not an abstract Gospel, but “the Gospel of the kingdom”:—see St. Matt. 4:23; 9:35; 24:14; St. Mark 1:14; St. Luke 4:43; 9:2; 10:9; 16:16; Acts 1:13; 8:12; 19:8; 20:25; 28:23 and 31. From these and many other passages we learn that our Lord embodied His Truth and Salvation in an *Institution* which should be the means of its preservation, the instrument of its promulgation throughout the world, and into which men are admitted by Holy Baptism to become partakers of His Salvation. This truth appears constantly in the Bible and is the basis of its appeals to live righteously and godly in this present world. As an example of this see Col. 1:12 and 13.

Kissing the Stole.—The stole represents the yoke of Christ, and the Priest in recognition of that yoke and of his vows, kisses the stole each time he puts it on to show his willingness to submit to that yoke.

Kneeling.—The most fitting posture in which prayer is to be offered to God. Our blessed Lord Himself by His own example has taught us this. In regard to kneeling in Public Worship, the Annotated Prayer Book has this note: "The gesture of kneeling is not only a mark of personal humility and reverence, but also one of those acts required of every one as an individual component part of the body which forms the congregation. To neglect it, is to neglect a duty which is owing to God and man in this respect as well as the other. We have no right to conspicuous private gestures in a public devotional assembly; nor are the gestures which we use (in conformity to the rules of the Church) to be necessarily interpreted as hypocritical because our personal habits or feelings may not be entirely consistent with them. As the Clergy have an official duty in Church, irrespective of their personal characters, so also have the Laity. It may be added that a respectful conformity to rules enjoining such official duties, may often lead onward to true personal reverence and holiness."

Kyrie.—The Greek title of the responses after the Ten Commandments in the Communion Office. *Kyrie* means "Lord," and taken with the Greek word *eleison*, they form the first words of the response "Lord, have mercy."

L

Lady Day.—The English popular name for the Feast of the ANNUNCIATION (which see).

Laity.—Derived from the Latin *Laicus*, Greek *Laikos*, from *Laos*, meaning “people.” The word means of, or pertaining to the People as distinguished from the Clergy. The term was first used in the second century. It ought to be noticed that the term Laity, or Layman does not mean the mere absence of rank, but denotes a positive order in the Church. The word is the equivalent of “brethren,” as we read in the Acts of the Apostles, of the first Church Council which issued the first pastoral letter, which begins “The Apostles and Elders and *brethren* send greeting” (Acts 15 : 23). When in our Conventions or Councils the vote by orders is called for, the Clergy vote by themselves and the Laity by themselves ; in this we have an illustration of the Laity as an *order* in the Church.

Lamb and Flag.—A symbolical representation of our Blessed Lord, used in Church decorations. The lamb is the chief emblem of our Saviour who was called by St. John Baptist, “the Lamb of God that taketh away the sins of the world.” The lamb is represented with a nimbus or glory of four rays, one partly concealed by the head. The rays are marks of divinity and belong only to our Lord. The lamb bearing a flag or banner signifies Victory, and is an emblem of the Resurrection. This symbolism is appropriately used at Easter.

Lambeth Conference.—The name given to the assemblage of the Bishops of the Anglican Communion on the invitation of the Bishop of Canterbury, and held in Lambeth Palace. The first meeting was held in 1867; the second in 1878; the third in 1888, and the fourth in 1897; the Bishops thus coming together every ten years for mutual counsel and advice concerning the great work of the Anglican Communion throughout the world. As many as two hundred Bishops have thus come together in conference, at one time.

Lammas Day.—The old name given to the first day of August because on that day in Anglo-Saxon times it was the custom to bring into the Church offerings in kind, loaves, representing the first-fruits, of the harvest. The word "Lammas" is derived from the Anglo-Saxon word *hlafmæsse*, *hlaf* meaning a loaf, and *mæsse* meaning "mass." As the first of August in old Calendars was the Feast of St. Peter-in-chains, it is also supposed that *Lammas* is an abbreviation of *Vincula Mass*, or the Feast of St. Peter *ad vincula* in commemoration of his deliverance from chains.

Last Things, The Four.—These are Death, Judgment, Heaven, Hell. (See ESCHATOLOGY.) These subjects being so very solemn in their import, they are frequently taken as topics of instruction or of sermons during the Advent Season, when our thoughts are turned to the contemplation of our Lord's second coming "in His glorious Majesty to judge both the quick and the dead."

Lauds.—One of the seven CANONICAL HOURS (which see).

Lay Baptism.—Baptism administered by a layman. The Church has always held that Baptism by any man in case of necessity is valid. But only great necessity, such as sudden danger or sickness and the inability to secure the services of a clergyman, should be just cause for baptism by a layman, and then great care should be taken that the proper form and words are used. (See BAPTISM, HOLY.) It is well to note that when Holy Baptism is administered by one who is not a Clergyman *without such necessity* as mentioned above, the person baptizing is guilty of a great sin, even though his act may bring a blessing to the person baptized. His act cannot be undone, but it ought not to have been done.

Layman.—One of the LAITY (which see).

Lay-Reader.—A layman who reads the Church service in the absence of the Priest. Usually he is licensed to do so by the Bishop of the Diocese. The American Church has a canon on the subject, setting forth the method of appointment and regulating his work, from which it is learned that the lay-reader is very much limited in the service he renders being permitted to use only those portions of the service which do not belong properly to the Ministry. When the Priest is present a laymen may read the Lessons in the Daily Morning and Evening Prayer, and also the Litany as far as the Lord's Prayer.

Laying on of Hands.—The ceremony by which one is ordained to the Sacred Ministry by the Bishop, and by which he administers the Rite of Confirmation. (See IMPOSITION OF HANDS.)

Lectern.—The desk or stand from which the Scriptural Lessons in Church are read, and is so called from this fact. The term “lectern” is derived from the Latin word *lectrum*, meaning a pulpit or from the Greek *lektron*, a couch or rest for a book. Lecterns as used in our churches are sometimes constructed of wood or stone, but frequently of polished brass, in the form of an eagle with outstretched wings, (on which the Bible rests) to symbolize the flight of the Gospel message throughout the world.

Lectionary.—The Tables to be found in the Prayer Book setting forth the portions of Scripture to be read daily in Public Worship throughout the year, also the Proper Lessons for Sundays and the Holy Days of the Church. The word is derived from the Latin *lectus*, from *lego*, to gather, to read. From this origin we have the word *lection*, meaning a reading or lesson read; he who reads was called *lector*, a name given to one of the minor orders in the ancient Church. *The Lectionary* as found in the Prayer Book contains most ample provision for the reading of God’s Holy Word. By this appointment the Old Testament is read once during the year, and some portions of it more frequently. The New Testament is read three times, while the Book of Psalms is read twelve times or once a month. No other religious body makes so large provision for the public reading of the Scriptures, and the Episcopal Church has been appropriately called a “Bible Reading Church.” The Lectionary as it now stands was set forth by the General Convention of 1883, being a revision of the old Lectionary which had been in use since 1789, the time of the first set-

ting forth of the American Prayer Book. (See LESSONS; also SCRIPTURES IN PRAYER BOOK.)

Lent, The Season of.—The word "Lent" has no special significance save only as it designates the time of the Fast before Easter. The word is derived from the Anglo-Saxon *lencten*, meaning the spring season. From this we learn that the *Lenten Fast* means simply the Fast that comes in the spring of the year. It was appointed at this time for the reason that our Lord's Passion and Death occurred at this time of the year and these devotions of the faithful grouped themselves around that sad hour on Calvary. At first, the Fast may not have extended over the Paschal Week, but it was arranged at a very early period to cover the forty days preceding Easter. Beginning with Ash Wednesday the Lenten Season really covers a period of forty-six days, but as Sunday has always been regarded as a Feast, these six Sundays are not counted as belonging to the Fast. (See LENT, SUNDAYS IN.) There can be no great difficulty in assigning a reason for this solemnity to be kept for forty days. For many reasons "Forty" is a Scriptural number. *Forty* years the children of Israel were under discipline in their pilgrimage in the wilderness. Moses fasted *forty* days in the mount. Elijah was *forty* days in the wilderness. *Forty* days did the Ninevites fast and repent them of their sins to avert the judgments foretold by the prophet Jonah. And *forty* days did our Lord fast in the wilderness when about to enter upon His public ministry. From these references we learn that it is both Scriptural and helpful that this Season of Penitence should be prolonged for us, that bearing

in mind these incidents of "forty years" and "forty days" of devotion and discipline which characterized the history of God's people, and also our Lord's example, we may be like minded in prayer, in discipline and in turning to God. The devotions of the Lenten Fast are intimately connected with Easter which it precedes and are intended to prepare the mind and heart for the devout celebration of the "Queen of Festivals" and for the Easter Communion. Lent being a penitential season the ecclesiastical color is purple or violet. The *Benedicite* takes the place of the *Te Deum* and the Ash Wednesday Collect is used every day throughout the Season.

Lent, Sundays in.—As stated in the preceding article the Lenten fast does not include all the days between Ash Wednesday and Easter, for the *Sundays* are so many days above the number forty. They are excluded because the Lord's Day is always kept as a Festival and never as a Fast. These six Sundays, therefore, are called "Sundays IN Lent, not *of* Lent; they are in the midst of it, but do not form part of it; on these Sundays we continue without interruption to celebrate our Saviour's Resurrection." The Sundays in Lent are named in the Prayer Book First, Second, Third, Fourth, Fifth; the last Sunday being set forth as "The Sunday next before Easter." Popular usage, however, has assigned other names to the closing Sundays in Lent, for example, the Fourth Sunday is usually called *Mid Lent Sunday*, for the reason that the Lenten Fast is half over. It is also called *Refreshment Sunday*, from the Gospel for the Day which gives the account of our Lord miracu-

lously feeding the five thousand in the wilderness; another name is *Mothering Sunday* (which see). The Fifth Sunday is called *Passion Sunday*, from the fact that on that day the Church begins the solemn recital of our Lord's sufferings. The Sixth Sunday is known as *Palm Sunday* as it was on this day our Lord made His Triumphal Entry into Jerusalem, when the people hailed Him as King and strewed palm branches in His way, crying "Hosanna to the Son of David."

Lesser Litany, The.—That portion of the Litany beginning, "O Christ, hear us," and ending with the prayer, "We humbly beseech Thee, O Father," is so called. It is often used as a penitential ending to week-day services during Lent.

Lessons, The.—The word "Lesson" is derived from the Latin *lectio*, meaning a reading, and signifies a portion of Scripture appointed to be read during Divine service; applied especially to those Scriptures read in the Daily Services. Two Lessons are to be read at each service in accordance with the custom of the early Christians, one from the Old Testament and one from the New. The principle upon which the Lessons are thus selected is set forth by Justin Martyr, who lived A. D. 103–164, as follows: "The Apostles have taught, as they learned themselves, first the Law and then the Gospel; for what is the Law but the Gospel foreshadowed; or what is the Gospel but the Law fulfilled." (See CALENDAR, LECTIONARY, and also SCRIPTURES IN PRAYER BOOK.)

Letter Dimissory.—(See DIMISSORY LETTER.)

Letter of Orders.—The name given to the certificate of Ordination to the Sacred Ministry, with the

Bishop's seal, and given by him to each Priest or Deacon whom he ordains. The form of this certificate varies in the use of different Bishops.

Letter of Transfer.—Canon 12, Section 1, Title 2 of the Digest provides that, "A communicant removing from one parish to another shall procure from the Rector (if any) of the parish of his last residence, or if there be no Rector, from one of the Wardens, a certificate stating that he or she is a communicant in good standing; and the Rector of the Parish or Congregation to which he or she removes shall not be required to receive him or her as a communicant until such letter be produced."

Lights on the Altar.—(See ALTAR LIGHTS.) In addition to what is set forth in the article to which the reader is referred, we reproduce from Wheatley on the Prayer Book the following: "Among other ornaments of the Church were *two lights* enjoined by the Injunctions of King Edward VI to be set upon the Altar as a significant ceremony to represent the Light which Christ's Gospel brought into the world. And this, too, was ordered by the very same Injunction which prohibited all other lights and tapers that used to be superstitiously set before images or shrines. And these lights, used time out of mind in the Church, are still continued in most, if not all, Cathedral and Collegiate churches and chapels, . . . and ought also by this rubric, to be used in all parish churches and chapels."

Linen Cloth.—(See FAIR LINEN CLOTH.)

Litany, The.—The word "Litany" is of Greek origin, from *litaneia*, derived from *lite*, meaning a

"prayer." In the early Church, Litany included all supplications and prayers whether public or private. Afterwards it came to mean a special supplication, offered with intense earnestness, and this will explain the title of the Litany in the Prayer Book, viz. : "The Litany, or General Supplication." The Litany as now used is substantially the same as that compiled by Gregory the Great at the end of the sixth century. It is a separate and distinct service, but is commonly used as a matter of convenience after Morning Prayer, and may be used after the Evening Prayer. It is appointed to be read on Wednesdays, Fridays and Sundays, and like all other prayers is said kneeling. An examination of the Litany shows it to be divided into six divisions as follows : I. *The Invocations* being earnest appeals for mercy to each Person in the Godhead, first separately and then collectively. II. *The Deprecations*, being those petitions having as their response, "Good Lord, deliver us." III. *The Obsecrations*, being the last three petitions having as their response, "Good Lord, deliver us," beginning with the petition, "By the mystery," etc. IV. *The Intercessions*, including all the petitions to which the people respond, "We beseech Thee to hear us, good Lord." V. *The Supplications*, beginning, "O Christ hear us," down to VI. *The Prayers* with which the Litany closes. By reason of its responsive character the Litany is a very soul stirring and heart searching supplication, is designed to keep the attention constantly on the alert and to enliven devotion by calling upon the congregation to make their petitions for those deliverances and blessings recited by the minister.

Litany Desk.—A kneeling desk, sometimes called a faldstool, from which the Litany is read. Its customary place in the Church is on the floor of the nave in front of the chancel in accordance with the Injunction issued during the reigns of Edward VI and Queen Elizabeth. The significance of this position may be seen by reference to the words of the prophet Joel read on Ash Wednesday as the Epistle, "Let the Priests, the Ministers of the Lord, weep *between the porch and the Altar*, and let them say, Spare Thy people, O Lord."

Liturgical Colors.—(See CHURCH COLORS.)

Liturgy.—The word "Liturgy" is derived from the Greek *leitourgia*, meaning a public work or duty, whether civil or religious. It then became generally used with reference to sacred offices, whence arose its ecclesiastical use to signify the solemnization of the rites of the Christian Church. Afterwards, it came to be especially applied to the office for the celebration of the Holy Eucharist and as such the term is technically used in Church History. The Liturgy being the Office of the celebration of the Holy Eucharist, it has for its nucleus our Lord's words of Institution. These with their accompanying Divine acts form the centre around which all subsequent prayers, praises and ritual customs gathered, and the history of these is the history of Liturgies. Liturgies have been used in the Christian Church from the beginning as the ancient Liturgies demonstrate. Of these there are many still extant in MSS. some of them fully as old as the oldest MSS. of the Bible. While they vary in arrangement and phraseology, yet the leading and essen-

OUR LORD'S WORDS OF INSTITUTION

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| <p>Liturgy of St. James, Antioch, or Jerusalem.</p> | <p>Liturgy of St. Mark, or Alexandria.</p> | <p>Liturgy of St. Peter, or Rome.</p> | <p>Liturgy of St. John, St. Paul, or Ephesus.</p> |
| <p>Liturgy of St. Basil.</p> | <p>Present Liturgy of Egypt.</p> | <p>Ambrosian Liturgy.</p> | <p>Liturgy of Lyons.</p> |
| <p>Liturgy of St. Chrysostom.</p> | <p>Syriac Liturgy of St. James.</p> | <p>Sacramentary of St. Leo.</p> | <p>Mozarabic or Spanish Liturgy.</p> |
| <p>Monophysite Liturgies.</p> | <p>Present Liturgy of Egypt.</p> | <p>Augustine's Revised Liturgy of Britain.</p> | <p>Liturgy of Britain. Liturgy of Tours.</p> |
| <p>Present Liturgy of Oriental or Russian Church.</p> | <p>Present Liturgy of Egypt.</p> | <p>Salisbury York and Gloucester Liturgies.</p> | <p>Salisbury York and Gloucester Liturgies.</p> |

tial parts are common to them all and are found without substantial variation, thus pointing to one common source. All Liturgies existing at the present time trace their origin back to Apostolic times through four main sources, as follows :

I. The Liturgy of St. James, composed in the first instance for the Churches of Palestine.

II. The Liturgy of St. Mark, for the Church in Alexandria.

III. The Liturgy of St. Peter, for the Church in Rome, from which the existing Roman Liturgy is derived.

IV. The Liturgy of St. John, for the Church in Ephesus.

It is from this last that our own Liturgy is derived. This Ephesine Liturgy was introduced into France at a very early age by missionaries who came to Lyons. From France missionaries went over to England and there preached Christ and introduced the Liturgy which they were accustomed to use, so that when St. Augustine went from Rome to England, A. D. 596, expecting to find it a heathen land, he found Christians already there and using a Liturgy somewhat different from that of Rome. These differences in the English Liturgy showed an eastern origin, thus confirming its Apostolic origin and thus demonstrate that our Liturgy did not come from the Church of Rome. Rome's power and influence being introduced into England did, indeed, make its impress on the national religious life, but the English Liturgy never lost its distinctive Eastern characteristics which remain to this day. At the time of the Reformation the

Liturgy after many revisions was first set forth in the English language on Whitsun Day, 1549. It was again revised in 1552, and again other changes were made in 1604 and finally in 1662. Since which time very slight changes have been made in it. The American Liturgy was formally set forth on September 29, 1789, being adopted from the English Prayer Book, modified according to the agreement made with the Scottish Bishops who consecrated our first Bishop, the Rt. Rev. Samuel Seabury, D. D., for the Diocese of Connecticut. (See article entitled PRAYER BOOK.)

Lord's Day.—The first day of the week is not the Sabbath, but the *Lord's Day*, and as such has been observed since the Resurrection of our Lord, of which it is the weekly commemoration. From the New Testament itself we learn that the first day of the week, commonly called Sunday, has always been the day which Christians have consecrated to God's service. The Rt. Rev. F. W. Taylor, D. D., has given us the following clear statement concerning the first day of the week observed as the Lord's Day: "Our Saviour Jesus Christ, in the exercise of this His Lordship over the day, has first of all abolished the ordinance of the Seventh Day, and substituted, by the Holy Spirit guiding His Church into all Truth, the ordinance of the First Day, as that one day in seven which the Fourth Commandment enjoins to be kept sacred to God as a moral obligation. Then our Lord has made this day one of the highest spiritual privilege, by uniting it to His own Person and work as the Day of His Resurrection, the weekly recurrence of the Chris-

tian Passover, a perpetual Easter ; and also as the weekly memorial of His supreme Gift of the Holy Ghost upon the Feast of Pentecost, to abide with His Church forever. It is preeminently a day of joy and gladness before the Lord, and should first of all be observed to the Lord, in the assembling of the Church together for worship and communion with God and for spiritual instruction and profit. Hence the Prayer Book prescribes a Collect, Epistle and Gospel for every Sunday in the year, and its rubrics plainly teach us that according to the mind of the Church the principal service of every Lord's Day should be the celebration of the Holy Eucharist. Our Lord has also taught us by His example as well as by precept, that works of mercy, both spiritual and corporal, are lawful to be done on this day, and are peculiarly appropriate to it."

Lord's Prayer, The.—The prayer which our Blessed Lord taught His disciples when He said, "After this manner, therefore, pray ye," or as given in another place, "When ye pray, say Our Father," etc. The Church has always taken these words literally, so that in all her services—Daily Prayer, Litany, Baptism, Confirmation, Holy Communion, Marriage, Visitation of the Sick, etc., the Lord's Prayer is always an integral part. In the Communion Office the Lord's Prayer occurs twice, but it is to be noted that the rubric directs the first to be said by the *Priest alone*, as a part of his private preparation. With regard to the second there is the following rubric: "Then shall the Minister say the Lord's Prayer, *the people repeating after him every petition.*"

These last words (in italics) are omitted in the first rubric, thus indicating a difference of use.

Lord's Supper, The.—(See HOLY COMMUNION.) In regard to the use of the words "Lord's Supper" as a name for the Holy Communion, we reproduce the following from The Annotated Prayer Book, which is worth considering: "The term (the Lord's Supper) is borrowed from 1 Cor. 11 : 21, where St. Paul applies it to the Agapè or love-feasts which then accompanied the celebration of the Holy Eucharist. How the singular and inexact use of it which is handed down in our Prayer Book arose, it is difficult to say; and it is a transference of a Scriptural term from one thing to another which cannot be wholly justified. The name thus given to the Holy Sacrament has led many to confuse the Lord's Last Supper with the institution of the Sacrament itself, which it is expressly said took place '*after* supper' (St. Luke 22 : 20) and '*when* He had supped'" (1 Cor. 11 : 25).

Lord's Table, The.—A Prayer Book name for the ALTAR (which see). In Scriptural usage the words "Altar" and "Table" are synonymous, that is, they are different names for the same thing in different aspects or as respects different uses of it. The word "Altar" is also used in the Prayer Book, in the Office of Institution for the inducting of a Priest to the charge of a Parish, in which he is described as "one who serves at the Altar"; is directed to be "received within the rails of the Altar," and again, to "kneel at the Altar to present his supplication for himself."

Low Celebration.—This is a term commonly used to describe a celebration of the Holy Eucharist on

ordinary week-days and in the early morning on Sundays and Feasts. At these the celebrant is unassisted except by a server and there is no choir. All parts of the Office are consequently said, not sung.

Low Sunday.—The first Sunday after Easter is the Octave of the Queen of Festivals and is commonly called "Low Sunday." It is so called from its contrast with the High Festival of Easter Day. The same note of holy joy is struck, but lower down on the scale.

Luke, Festival of Saint.—A Holy Day of the Church observed on October 18. Of the life of St. Luke the Evangelist very little is known, but uniting tradition and the references made to him in Holy Scripture we learn the following particulars: St. Luke was not one of the Apostles and was probably not converted until after the Ascension of our Lord, although one tradition has it that he was one of the two disciples with whom our Lord conversed on the road to Emmaus. St. Luke himself testifies that he was not from the beginning an eye-witness and minister of the Word. He appears to have studied medicine at Antioch, and St. Paul, in one of his Epistles, refers to him as "Luke, the beloved Physician." A late tradition represents him to have been a painter as well as a physician, and he is said to have painted a picture of the Blessed Virgin. He was undoubtedly a scholarly and accomplished man. To him we are indebted for two of the canonical books—the Gospel which bears his name and the Acts of the Apostles. St. Luke's Gospel gives more incidents in our Lord's Life than any of the others, and the beauty and ex-

ceeding sweetness of his story of the Great Life are enriched with those Gospel hymns which have characterized the Church's worship ever since, viz.: Gloria in Excelsis, Benedictus, Magnificat and Nunc Dimittis. Our Lord appears in this Gospel as the Great High Priest, winning by His Sacrifice on the Cross, mercy and pardon for sinners. It is for this reason that in ecclesiastical art, St. Luke is represented by the winged Ox as setting forth Christ's Atonement through sacrifice.

Lych Gate.—The word "lych," derived from the Anglo-Saxon *lic*, or the German *leiche*, means a body, especially a dead body, a corpse. The term *lych gate* is the old name given to a churchyard gate with a porch or covering, under which a bier may be rested while the introductory portion of the Burial Service is being read. Such gates are quite frequently found in England, and occasionally in this country.

M

Magna Charta.—The great document exacted by the Barons from King John of England at Runnymede, June 15th, 1215, by which was declared English liberty and English freedom in Church and State, and the ancient rights and privileges of the people were clearly defined and guaranteed. In this document is set forth the independence of England's Church, and from it we learn how untrue is the popular belief that the Church of England was founded by Henry VIII,

for among its opening words are these (in Latin): "The *Church of England* shall be free and her liberties unimpaired." We here see THE CHURCH OF ENGLAND referred to as a body already existing, in a *State document* nearly two hundred years before Henry VIII was born, which is truly a suggestive fact to all thoughtful people.

Magnificat.—The Latin title, meaning "doth magnify," of the hymn sung after the First Lesson at Daily Evening Prayer. It is found in the Gospel of St. Luke 1:46-56, and is the song of praise which the Blessed Virgin Mary gave utterance to "at the very season when the Divine overshadowing brought about the Incarnation of the Word." This beautiful hymn is used at the evening service as the daily commemoration of the Incarnation. This use of the Magnificat can be traced as far back as the Fifth Century and it has been used in the English Church at Vespers for over 800 years. For some reason the Magnificat was omitted from the first American Prayer Book set forth in 1789, but at the last revision in 1892 it was restored.

Maniple.—A scarf, like a short stole, worn on the left arm over the alb by the celebrating Priest at the Holy Communion. (See VESTMENTS.)

Manual Acts.—The acts prescribed by the rubrics to be used by the Priest in consecrating the elements in the Holy Communion. The rubric reads, "(a) Here the Priest is to take the Paten into his hands. (b) And here to break the Bread. (c) And here to lay his hand upon all the Bread. (d) Here he is to take the Cup into his hands. (e) And here he is to lay his

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hand upon every vessel in which there is any Wine to be consecrated." This is the most solemn part of the whole ministration of the Liturgy. "There cannot be too great exactness and reverent formality on the part of the celebrant in consecrating the elements by means of which, when consecrated, an acceptable sacrifice is to be carried up to the Father, and the Body and Blood of our Lord Jesus Christ received by the communicants."

Mark, Feast of Saint.—Observed April 25. St. Mark is called the Evangelist because he is the writer of the Gospel which bears his name. He was the companion of St. Peter and accompanied him in his missionary travels. It is supposed that he wrote his Gospel at the dictation of St. Peter. St. Mark is said to have founded the Church in Alexandria, and one of the ancient Liturgies is called by his name. He suffered martyrdom on Easter Day, April 25th, A. D. 64, being cruelly bound with cords and dragged through the streets of the city until he was dead. It is said that his body was removed, A. D. 465, to Venice, where the famous Church of St. Mark was erected over his grave. This Festival has been observed since A. D. 750. In ecclesiastical art, St. Mark is represented with a lion at his side, with reference to the royal character of the Son of David, which is emphasized in this Gospel.

Marriage.—The sad prevalence of divorce in the United States might not have come to pass if people had clear ideas of what Marriage really is. Marriage is a great deal more than simply a civil contract. It is a divine institution, "an honorable estate, instituted

by God in the time of man's innocency." It is a religious ceremony and is sacramental in character. It ought, therefore, to be clearly understood that marriage simply by a "squire" or other legal officer, detracts from the sacredness and dignity of "this holy estate," and belittles the binding character of the "marriage tie." Even a secular paper could declare, "We do not believe there should be any civil marriages of any kind. Every ceremony should be solemnized by the Church and lifted above the level of a real estate transaction." In this custom of civil or legal marriages may be found at least one cause, perhaps the principal cause of divorce, for it encourages such a low view of the sacredness of the Marriage Rite.

Taught by our Lord and His Apostles, the Church emphasizes the religious and sacramental character of Holy Matrimony and has always enjoined its solemnization with ecclesiastical ceremonies and by ecclesiastical persons. This is clearly set forth by the earliest Christian writers. Thus St. Ignatius in one of his Epistles says: "It is fitting for those who purpose matrimony to accomplish their union with the sanction of the Bishop, that their marriage may be in the Lord." Tertullian speaks of marriages being "ratified before God," and adds, "How can we find words to describe the happiness of that Marriage in which the Church joins together, which the Oblation confirms, the Benediction seals, the Angels proclaim when sealed, and the Father ratifies." St. Ambrose calls Marriage a Sacrament, and says, "Marriage must be sanctified by the Priest's sanction and blessing."

These utterances unfold the mind of the Church in the times nearest the days of our Lord and His Apostles, and in all ages ever since the Church has never abandoned this position in her practice and formularies. A careful study of the Marriage Service in the Prayer Book will show it to be a very clear setting forth of the nature of Marriage. It will also be seen how fully this Service has retained the belief concerning Marriage which the Church has always held since the time of our Lord and His Apostles. (See BETROTHAL, also ESPOUSAL.)

Mary, The Blessed Virgin.—(See BLESSED VIRGIN MARY.)

Mass.—The old name for the Sacrament of the Holy Communion, being a corruption of the Latin, *Ite, Missa est*, meaning “the people are now dismissed.” “This name was retained in the Prayer Book of 1549, the title of the Office being ‘The Supper of the Lord, and the Holy Communion, commonly called the Mass.’” In the Prayer Book of 1552 the word “Mass” was dropped and has not since appeared in the Prayer Book, and in consequence has become generally disused. The term, however, is still retained in popular usage as in the words Christmas, Michaelmas, etc. The Swedish and also the German Reformers retained the name “Mass” for the principal service of the Church, whether it did or did not include a Celebration of the Holy Communion.

Matthew, Feast of Saint.—Observed September 21. A Feast in honor of St. Matthew has been observed since A. D. 703, and he is known in the Church as both Apostle and Evangelist. St. Matthew had

been a Publican or tax-gatherer, and while in his office at Capernaum, receiving the customs from those who passed over the Sea of Galilee he was called by our Lord and, we read, "he at once arose and followed Him." He is called Levi by St. Mark and St. Luke. This was probably his former name and he was named Matthew when he became a disciple. Being one of the Twelve, he himself saw and heard most of what he relates in the Gospel which he wrote. It was first written in Hebrew, especially for the Jews, but was afterwards, probably by St. Matthew himself, written in Greek. This Gospel tells us more than the others of our Lord's human life, and it is for this reason that in ecclesiastical art the symbol assigned to St. Matthew is "the likeness of a Man" with wings.

Matthias, Feast of Saint.—Observed February 24. The only record we have of St. Matthias in the New Testament is that to be found in Acts 1: 15–26 where it is recorded that he was chosen to be an Apostle in the place of the traitor Judas. This passage is read for the Epistle for the Day. We have here the New Testament witness to the fact that the number of the Apostles was to be increased and the Apostleship perpetuated to the end of time by its being committed to others, as in the case of St. Paul and St. Barnabas apparently in the place of St. James who had been put to death by Herod, and of some other Apostle whose death is not recorded. According to the tradition of the Church, St. Matthias ministered for some years among the Jews; he then went to Cappadocia where he preached the Gospel and where he eventually suffered martyrdom, being stoned and afterwards be-

headed about A. D. 64. In ecclesiastical art, St. Matthias is variously represented as bearing a halbert; leaning upon a sword; holding a sword by the point; with a lance, hatchet or axe; with a stone in his hand; with a carpenter's square; with a book and scimitar.

Matins.—The Order for Morning Prayer was called by the ancient popular name of *Matins* (abbreviated from *Matutinæ*) in the original English Prayer Book of 1549. This name is still retained in the Tables of Lessons set forth in the English Prayer Book. It is often used now as a brief and convenient substitute for the longer title in the Prayer Book, "The Order for Daily Morning Prayer." One of the CANONICAL HOURS (which see).

Matrimony, Holy.—(See MARRIAGE.)

Maundy Thursday.—The name given to Thursday in Holy Week, "Maundy" being a corruption of *Dies Mandati*, meaning the Day of the Command; *mandati*, derived from *Mandatum*, meaning a command. The name is given from the command our Lord gave on this day, when He instituted the Holy Communion, viz.: "Do this in remembrance of Me;" and also His commandment concerning love. "That ye love one another as I have loved you." Thursday in Holy Week is sometimes incorrectly called "Holy Thursday," a name which from time immemorial has been given to Ascension Day. Maundy Thursday is always observed with great solemnity. The celebration of the Holy Eucharist on this day has great significance, and is never omitted where it is possible to be had. The ecclesiastical color for the celebration is white, but for other services of the day, violet.

Meditation.—An act of the devout life by which the soul seeks closer intercourse with God. It has been well said that “Meditation is the correlative of Prayer. In Prayer we speak to God. In *Meditation* God speaks to us. We bow our heads to listen; therefore Meditation should be on our knees. It is the attitude of a humble and teachable frame of mind, and our acknowledgment of the Divine Presence.”

Membership, Church.—(See BAPTISM, HOLY; JOINING THE CHURCH, and also NAME, THE CHRISTIAN.)

Mensa.—A slab of stone used as the surface of the Altar is so called. *Mensa* is a Latin word, meaning a table.

Michael (St.) and All Angels.—A Holy Day of the Church observed on September 29th. A Festival in honor of St. Michael and All Angels, to commemorate the community of service between angels and men, has been observed since the Fifth Century. Formerly two days were dedicated to St. Michael, viz., May 8th and September 29th, and in medieval times a third, on October 16th, but the day most generally observed was that which we now keep. In the Eastern Church, St. Michael's Day is November 8th, while March 26th and July 13th are observed in honor of the Archangel Gabriel. These two, Michael and Gabriel, are the only angels or archangels whose names are mentioned in the Bible. St. Michael and All Angels' Day is observed with great solemnity. Proper Psalms are appointed being the 91st and 103d for Morning Prayer, and the 34th and 148th for Evening Prayer. There are also Proper Lessons, and

Collect, Epistle and Gospel. The Church color is white. (See HOLY ANGELS.)

Mid Lent Sunday—(See FOURTH SUNDAY IN LENT.)

Militant, Church.—A name used to describe the Church on earth, fighting (which the word *Militant* means) or contending against the powers of the world, to distinguish it from the Church Expectant and the Church Triumphant. (See CHURCH CATHOLIC.) In the Communion Office the prayer said after the presentation of offerings is called "The Prayer for the Church Militant," which is a pleading for the Holy Church throughout the world offered in union with the Great Sacrifice.

Ministry, The.—The Scriptural teaching in regard to the Sacred Ministry is that certain persons are set apart to act as the agents of God towards men and the agents of men towards God. The power of the Ministry is inherent in, and derived from Christ, as when He said, "As My Father hath sent Me, even so send I you." This was His commission to the Apostles, and to them He promised, "Lo, I am with you always even unto the end of the world." This promise implies a transmission of this commission, so that the Ministry should never die out, but be continued from generation to generation and from century to century, "even to the end of the world." It also implies that He will work in them and through them, so that whatsoever they shall do in His Name shall be His work. As to the nature of this Ministry it is declared in the Preface to the Ordinal that "It is evident unto all men diligently reading Holy Scripture and Ancient Authors, that from the Apostles' time there

have been these Orders of Ministers in Christ's Church,—Bishops, Priests and Deacons." And we find that these "Offices were evermore had in such reverend estimation," that for 1,500 years after Christ no Christian people recognized any other Ministry but that of Bishops, Priests and Deacons; and we also find that even at this present time nine-tenths of all Christian people are ministered to by a Ministry in Three Orders. (See EPISCOPACY, PASTORS and also HOLY ORDERS.)

Miserere.—Meaning "Have Mercy." The Latin title of the 51st Psalm which is used in the Penitential Office appointed to be read on Ash Wednesday.

Missal.—In the early ages of the Church the Office of the Holy Communion was contained in several separate volumes, one for the Epistles, one for the Gospels, another for the anthems and a fourth for the service itself with the Collects. These four volumes were eventually united into one volume under the name *Missal*, *i. e.*, pertaining to the Mass, and therefore, it is the old title of the book containing all that pertains to the Office of the Holy Communion.

Mission.—A sending forth to preach the Gospel, as when our Lord sent forth His Apostles. The word involves also the idea of power and authority and also a definite sphere of operations. Thus when a Bishop is consecrated, it is for some particular Diocese where he has, by reason of his consecration, "the power of Mission." So also, a Priest who is Rector of a Parish has the "power of Mission" in that Parish. And the Bishop has no authority to minister in any other Diocese, nor the Priest in any other Parish, save only

as they may be invited to do so by the ecclesiastical authority thereof. Such "power of Mission" is bestowed by the Church through her Bishops and it is thus that she maintains order and prevents confusion in her work.

Mission. Parochial.—The word "Mission" is also applied to a special effort made in a parish to arouse and quicken its people; to lead them to a deeper realization and appreciation of the privileges and blessings of Christ's Religion; to set forth clearly by a series of addresses and instructions how they can bring the Church's system to bear on their hearts and lives and to lead them to ask, "Can we not all do more than we are now doing and do all with a better spirit?" A Mission is conducted by a Priest specially invited for the purpose and is chosen for his aptness in carrying on such special work. If well conducted and blessed of God a Mission brings great spiritual blessings to the Parish in which it is held and its happy results are to be seen in the awakened life and renewed energy of its people.

Missionary.—One who is sent, whether Bishop, Priest, Deacon or Layman, to do the work of the Church where it has not been established, whether at home or abroad. As an adjective, the word means, of or pertaining to Missions.

Missionary Council, The.—(See DOMESTIC AND FOREIGN MISSIONARY SOCIETY.)

Missioner.—The name given to the Priest who conducts a Parochial Mission. (See MISSION, PAROCHIAL.)

Missions.—The Missionary work of the Church. This includes *Foreign Missions*, as in Africa, China,

Japan, etc., and *Domestic Missions*, i. e., the Church's work within the United States where there are no Dioceses; also work in towns and villages in Dioceses where parishes have not been established. This last is called DIOCESAN MISSIONS (which see, also, DOMESTIC AND FOREIGN MISSIONARY SOCIETY).

Mitre.—The official covering for the head worn by the order of Bishops. It represents mystically the cloven tongues of fire which lighted on the heads of the Apostles on the Day of Pentecost. The mitre is worn by many Bishops of the American Church, and the General Convention, by its Committee on Vestments, declared, "The first Bishop of the American Succession (Bishop Seabury) was accustomed to wear the mitre in certain offices; and the first of our Bishops ever consecrated in America (Bishop Claggett of Maryland) continued its use. It has not been generally followed, but in the opinion of this Committee this historic fact justifies any Bishop in resuming it."

Mixed Chalice.—The symbolical mixing of water with wine in the Holy Communion to represent the union of the human with the Divine nature in the Incarnation. It is also a lively memorial of Him who for our Redemption did shed out of His most precious side both Water and Blood. This mixing of Water with Wine for this purpose seems to have been an Apostolical use and very probably was practiced by our Lord Himself. This ancient practice remained universal for the first 1,500 years after Christ in all Churches, and is now quite common.

Morning Prayer.—The name given to the Church's Daily Office of prayer offered in the morning. In the

first Prayer Book of 1549 both the Morning Service and that for evening began with the Lord's Prayer and ended with the third Collect. In 1552, the Sentences, Exhortation, Confession and Absolution were prefixed to Morning Prayer, but not to the Order for Evening Prayer. In 1661, they were prefixed to Evening Prayer also; and both Morning and Evening Prayer were then lengthened at the end by the addition of all that follows the third Collect. (See DAILY PRAYER; also MATINS.)

Morse.—The clasp used to fasten the cope in front is so called. It is frequently made of precious metal and set with jewels. From the Latin *morsus*, meaning a *bite*, hence a clasp.

Mothering Sunday.—A popular name used in England for the Fourth Sunday in Lent. It is supposed to have derived this name from the Epistle for the Day in which occur the words "Jerusalem which is above is free, which is the Mother of us all." This no doubt gave rise to the custom in England of making pilgrimages to the Mother Church of the Diocese, *i. e.*, the Cathedral. This Sunday also became a holiday on which young persons in service were permitted to visit their mothers in their homes. (See FOURTH SUNDAY IN LENT; also LENT, SUNDAYS IN.)

Movable Feasts and Fasts.—Those Feasts and Fasts which are not observed on a fixed date, but are variable being dependent on the time Easter is kept. Easter Day is always the first Sunday after the full moon which happens upon or next after the Twenty-first day of March; and if the full moon happen upon a Sunday, Easter Day is the Sunday after. The

Movable Feasts are the following: Advent Sunday which is always the nearest Sunday to the Feast of St. Andrew (Nov. 30) whether before or after; the three remaining Sundays in Advent; Septuagesima, Sexagesima and Quinquagesima Sundays; the Six Sundays in Lent; Rogation Sunday; Ascension Day, Whitsun Day and Trinity Sunday; Monday and Tuesday in Easter Week; Monday and Tuesday in Whitsun Week; also the number of Sundays during the Epiphany and Trinity Seasons is variable, these Seasons being longer or shorter according to the time Easter is kept. The *Movable Fasts* are the Forty Days of Lent, including Ash Wednesday, Good Friday, Easter Even and the Lenten Ember Days; the Rogation Days and the Whitsun Tide Ember Days.

Music, Church.—(See HYMNS; GREGORIAN MUSIC, PLAIN SONG, and EVEN SONG, also INTONE.) Recognizing the fact that music always characterized the worship of God's Church both under the Old Dispensation and under the New, the essential thing is the character of the music in our churches to-day and the mode of rendering it. The organist, upon whom so much depends, should be a competent musician, with a good knowledge of the music of the church, and the music that he uses should be strictly sacred music. The choir should consist of the best voices and most cultivated singers available. They should be trained with care, not only in the music they are to sing, but also in the Church service. The late Bishop Thorold remarked on this subject, "We are all coming to feel that Church Music is a great help to worship. . . . But I also feel that if members of the choir accept

from God and the minister the privilege of taking part in the services, the one thing they owe to Almighty God, to the congregation and to themselves, is REVERENCE. I know choirs where their singing is almost a means of grace; it is done so beautifully, so reverently and with so much care that it lifts up the whole service to a higher level. The one secret of all good and acceptable rendering of the Church's music is *reverence*."

Mystery.—A Truth or fact of Religion which has been revealed but not explained is called a mystery, because proposed to our faith faculty, such as the Incarnation, the Atonement, the Blessed Trinity, the Doctrine of the Eucharist. St. Paul speaks of the whole Revelation of Christ as the "Mystery of Godliness." Derived from the Greek word *musterion*, which in the Greek Church is the equivalent of our word "Sacrament."

Mystical Body of Christ.—The Church is called the Mystical Body of Christ because He is the Head and we members of His Body. It is by means of its Sacraments that we are made members of Him and partakers of His Nature and Life. (See INCARNATION.)

N

N or M.—The letters placed after the first question in the Church Catechism, "What is your name?" to show that the Christian name or names of the person questioned should be given. "N" stands for the

Latin word *nomen*, meaning name; while the letter "M" is an abbreviation of double "N. N.," the "N" being doubled according to an old custom to indicate the plural, viz., *nomina*, meaning names. The same thing is to be seen in the letters "LL. D.," standing for the degree of "Doctor of Laws," the double "LL" signifying the plural *legum*, meaning "of laws."

Name, the Holy.—(See HOLY NAME, also JESUS.)

Name, The Christian.—The name received in Holy Baptism. In former days people in general had only one name, as John, Henry, Mary, etc., and were further known by their occupation or some other distinctive word. But the names of trades, place, etc., thus *added on* to the Christian name, (*i. e.*, *supra* or *sur nomen*) gradually became permanent *surnames*, so that now every person after infancy and Baptism has two names, viz., a Christian name and a surname. The Christian name we receive at our Christening, that is, Christianing or Baptism or New Birth. It is *given*, not inherited. It is a new name given to us in our Baptism because we then become something new. It is given in Baptism to indicate a new relationship to God by thus being brought into covenant with Him. We find many examples in the Bible of new names given in connection with a change of spiritual conditions. Thus Abram's name was changed to *Abraham* when God made His covenant with him, and Jacob's name was changed to *Israel* when that covenant was renewed with him, which had been made with Abraham. In the same way and for the same reason Christian names have great significance. They are the sign that those who bear them have been

brought into covenant with God, that they have been made in their Baptism, "members of Christ, the children of God, and inheritors of the kingdom of heaven." (See BAPTISM, HOLY; also CHRISTIAN.)

Nativity of our Lord.—The Prayer Book title of the Festival of Christmas is, "The Nativity of our Lord, or the Birthday of Christ, commonly called CHRISTMAS DAY" (which see).

Nave.—The body of the Church building; that portion of it before the choir or chancel, and between the aisles in which the congregation sits. Derived from the Latin word *navis* meaning a ship, and is intended to symbolize "the ark of Christ's Church."

Neophyte.—A term applied in the primitive Church to the newly baptized—"newly grafted" (which the word means) into Christianity. It was customary for them to wear white garments at their Baptism and for eight days after. • The word is still frequently used.

New Birth.—The name which the New Testament Scriptures, and the Church for nearly two thousand years have given to Holy Baptism, which is the Laver of Regeneration, the new and spiritual Birth. (See BAPTISM, HOLY; also REGENERATION.)

Nicea, Council of.—The first of the great ecumenical Councils, held in Nice, or Nicea, A. D. 325. It was at this Council that what we call the Nicene Creed was set forth, although additional definitions touching the Holy Ghost were inserted at the Second General Council (the first held at Constantinople, A. D. 381) and therefore, this form of the Faith is frequently called the Niceno-Constantinopolitan Creed. It is to

be noted that this Council did not originate the Creed or the Faith; it simply bore witness to it; its members simply testified to what was always most surely believed among them in their several Dioceses throughout the world. Thus the Nicene Council simply reaffirmed the consentient voice and witness of the Church in general. Or as St. Athanasius, who was a member of this council, wrote concerning it, "About the Faith they wrote not 'It seemed good,' but 'Thus believes the Catholic Church'; and therefore they confessed how they believed, in order to show that their sentiments were not novel, but Apostolical, and what they wrote down was no discovery of theirs, but is the same as was taught by the Apostles." (See COUNCIL.)

Nicene Creed.—The name commonly given to the longer of the two Creeds set forth in the Prayer Book, from its being settled at the COUNCIL OF NICEA (which see). It was introduced into the Liturgy, A. D. 471. The rubric directs that it be specially recited in the service on Christmas Day, Easter Day, Ascension Day, Whitsun Day and Trinity Sunday; but it is always used at the Holy Communion whenever celebrated. The Nicene is the Creed of worship; the Apostles' the Creed of Instruction and of the Daily Offices.

Nocturns.—A name given to certain services which in ancient times were held during the night. The Psalter was usually recited during the three parts into which the night was divided. One of the seven CANONICAL HOURS (which see).

Nonconformists.—A name given in England to

those who do not conform to the usages and doctrines of the National Church. The word as used now is practically synonymous with *Dissenter*.

Nones.—One of the seven CANONICAL HOURS (which see). The “ninth hour,” or 3 P. M.

North Side.—That part of the front of the Altar which is on the right hand of the Cross, and consequently on the left of the Celebrant as he faces the Altar; the side where the Holy Gospel is read.

Nowell.—The old English name for Christmas; the same as *Noël*, derived from *Natale*, meaning a birthday. It is also the old name for a carol sung in praise of the Incarnation.

Nunc Dimittis.—The Latin title for the Song of Simeon, meaning “Now lettest Thou (Thy servant) depart (in peace),” which is sung after the Second Lesson at Evening Prayer in praise of the manifestation of the Incarnate Word. It is to be found in St. Luke 2: 29–32. The Nunc Dimittis has been so used throughout the Church from the earliest ages, being mentioned in the Apostolical Constitutions (written in the early part of the Fifth Century) as an Evening Canticle. There are English versions of it as early as the Fourteenth Century. When the American Prayer Book was set forth in 1789, this beautiful hymn, for some reason, was omitted, but always to the regret of intelligent and devout Church people. When, however, the Prayer Book was revised in 1892 the Nunc Dimittis was restored, so that now this ancient song continues to gladden the hearts of the faithful and devout in the American Church as it did the hearts of the faithful in the old time before them.

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Oblation.—The act of offering the memorial of the Body and Blood of Christ in the Holy Eucharist, as is done in the second paragraph of the Prayer of Consecration, entitled “The Oblation.” Sometimes this name is given to the whole office. The *Oblations* are the Bread and Wine placed on the Altar at the Offertory preparatory to their Consecration.

Obligation, Days of.—(See DAYS of OBLIGATION.)

Obsecrations.—The three petitions of the Litany beginning (1) “By the Mystery of Thy Holy Incarnation,” (2) “By Thine Agony and Bloody Sweat” and (3) “In all time of our tribulation” are called the Obsecrations, or entreaties. These petitions “go on the principle that every several act of our Lord’s Mediatorial Life has its appropriate saving energy; that virtue goes out of each, because each is the act of a Divine Person and has a Divine preciousness.” (See LITANY.)

Occasional Offices.—Those services of the Prayer Book which are not in constant use, but used only as occasion may require, such as the Office for Holy Matrimony, the Order for the Burial of the Dead, the Order for Confirmation, the Baptismal services, Visitation of the Sick, etc.

Occasional Prayers.—The prayers set forth in the Prayer Book under the title, “Prayers and Thanksgivings upon several Occasions,” such as the Prayer for Congress to be used during their session; the prayer for a Sick Person; Thanksgiving for Recovery from Sickness, etc., which are read on request.

Occurrence of Holy Days.—The coincidence of two or more Holy Days falling on the same date. When this happens, the question arises which is to be observed, which takes precedence. The ancient rule may be illustrated by the following: When the First Sunday in Advent and St. Andrew's Day fell on the same date the Sunday took precedence and only the Collect for the Saint's Day was read; the Fourth Sunday in Advent took precedence of St. Thomas Day; while the Feasts of St. Stephen, St. John Evangelist Holy Innocents and the Circumcision, if any of these days occurred on the same date as the First Sunday after Christmas, the Saint's Day and also the Circumcision took precedence of the Sunday. A good Church Almanac will give the needed information concerning the "Occurrence of Holy Days" which takes place during the year.

Octave.—The eighth day after a Festival. The intervening days are said to be "of" or within its Octave and partake of the character of the Festival. The only Feasts mentioned in the Prayer Book, having an Octave as of obligation are Christmas, Easter, Ascension and Whitsun Day, each being honored with a Proper Preface in the Communion Office which is to be used each day during the week. Trinity Sunday was formerly the Octave of Whitsun Day, and probably for this reason its Proper Preface is not repeated during the week.

Offertory, The.—That portion of the Communion service during which the alms of the people, and the Bread and the Wine are received and solemnly presented on the Altar. The word "offertory" is often

wrongly applied to the *offerings*, a mistake which should be carefully avoided. It is to be noted that *The Offertory* is an important part of worship. It is not an impertinence, but stands in the line of duties along side of prayer and singing. To give money each time you go to church, and in the appointed way will bring blessings from God. Pew rent is not "giving" in this sense, any more than paying the butter bill or for a seat at the opera house. We refer to the offering to God for religious or charitable purposes, regularly through the *Offertory* in church. So your alms will go up with your prayers as a memorial before God.

Offertory Sentences.—In the old Liturgies there was formerly a short anthem after the Gospel, called *Offertorium*; for this in our Liturgy has been substituted the "Offertory Sentences," being short selections from Holy Scripture setting forth "instructions, injunctions and exhortations to the great duty of giving; setting before us the necessity of performing it and the manner of doing it."

Office.—The term "office," in ecclesiastical usage, means a formulary of devotions; a form of service appointed for a particular occasion; a prescribed form or act of worship; thus the Daily Morning and Evening Prayer are called the "Daily Offices." The word is commonly used of the various services set forth in the Prayer Book, as "Baptismal Office," "Communion Office," etc.

Open Churches.—(See FREE AND OPEN CHURCHES.)

| | | |
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| Ordain. | } | —The act of setting apart to the |
| Ordination. | | |
| | } | —Sacred Ministry and whereby the |
| | | |

grace of Orders is conferred. The right or power to ordain belongs solely to the Bishop and this he does with prayer and Laying on of Hands. (See IMPOSITION OF HANDS.) The times of Ordination prescribed by Canon Law are the Sundays after the EMBER DAYS (which see). These became the settled times of Ordination as early as the Fourth or Fifth Century. But the Bishops are privileged to ordain at other times if necessity require.

Order.—The word "Order" as used in the Prayer Book means *regulation* or *ordinance*, according to its derivation from the Latin word *ordo*. This is seen in the title of the Communion Office which reads, "The Order for the Administration of the Lord's Supper, or Holy Communion," *i. e.*, the prescribed way in which the Holy Communion shall be celebrated. So, also, of all other services; the Prayer Book sets forth the *order* or manner in which they shall be ministered, and such they are called.

Orders, Holy.—(See HOLY ORDERS.)

Ordinal, The.—The name given to that portion of the Prayer Book containing the Offices for the consecration of Bishops and the ordination of Priests and Deacons. The Ordinal being what it is, is very properly prefaced with a statement of the witness of history to the fact "that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests and Deacons." It is interesting to note that "our Ordinal was not taken word for word from the Roman Pontifical, but was framed on the comprehensive and broad ground of all known forms and manners of Ordination used in all branches of the

Catholic Church." The Ordinal is also sometimes called "The Pontifical."

Ordinary.—The name given to the Bishop of the Diocese, or other ecclesiastical authority who has ordinary jurisdiction.

Organizations, Church.—The American church is not simply a teaching and worshipping body, but it is also a *working* organization. Its activities reach out in all directions and touch almost every conceivable need. Besides its well organized Dioceses and Parishes which are working with such effectiveness in their several localities, there are many other organizations enlisting the cooperation of Churchmen everywhere. There are the general Institutions, such as the General Theological Seminary, the Domestic and Foreign Missionary Society, the Woman's Auxiliary, the American Church Building Fund Commission, Free and Open Church Association, the Prayer-book Distribution Society, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Fund for Relief of Widows and Orphans of Deceased Clergymen and of the Aged and Infirm and Disabled Clergymen, the Daughters of the King; all of which are treated of under their proper heads. Other organizations are The Society for the Increase of the Ministry, the Evangelical Education Society, the American Church Missionary Society, Society for Promoting Christianity among the Jews, the Guild of St. Barnabas for Nurses; Church Temperance Society; Missions among Deaf Mutes; etc. Besides these, there are religious Orders, Church Clubs, Sisterhoods, many Charity and Hospital organizations; and while this enumeration does

not include all the various organizations that are at work, yet these are given that the reader may form some idea of what this Church is doing and how fully she enlists the cooperation of the laity in her general work.

Organs.—Musical instruments have been used in the worship of God from the time when, after the passage of the Red Sea, Moses and Miriam sang their song of praise accompanied by timbrels. The worship of the Temple was noted for the great number and variety of musical instruments employed in it. As to when organs were first brought into use, it is not clearly known, but it is recorded that about the year 766 Constantius Copronymus, Emperor of Constantinople, sent an organ as a present to King Pepin of France. Soon after Charlemagne's time organs became common. In the Eleventh Century a monk named Theophilus wrote a curious treatise on organ-building. But it was not until the Fifteenth Century that the organ began to be anything like the noble instrument which it now is, the most comprehensive and important of all wind instruments.

Orientation.—The name given to the act of turning to the east or Altar as an act of faith and worship in the Church service. (See EAST, TURNING TO.) It is also an architectural term used in reference to church buildings running east and west.

Ornaments.—By "ornaments" is meant the necessary furniture of the church for the proper conduct of divine service, and the vestments to be worn by the clergy. In this the Church of the present day is largely guided by what is called the "Ornaments

Rubric" of the English Prayer-book. According to this it would seem that among the necessary ornaments for the proper furnishing of the church are the following: the Altar, with its cross, candlesticks and coverings; Paten and Chalice; Cruets, Font and Pulpit; and that the necessary vestments of the Priest are the chasuble, alb and girdle, stole, surplice, cope; for the Bishop the same with the addition of the rochette, mitre and Pastoral staff.

Orphrey.—A band of embroidery used to ornament the vestments.

Orthodox.—In accordance with the doctrine of the Church; holding fast "the Faith once delivered to the Saints." The Faith has been defined by the Ecumenical Councils as set forth in the Creeds which "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture." (VIII Article of Religion).

P

Pall.—A square card, the upper side of which is covered with silk the color of the Church Season and underneath with linen, loosely stitched so as to be readily removed in order to be washed. It is used to cover the Chalice when the Holy Eucharist is celebrated.

Palm Sunday.—The Sixth Sunday in Lent, the first day in Holy Week. It commemorates the entry of our Lord into Jerusalem when the people strewed

the way with palm branches and cried, "Hosanna to the Son of David." It was formerly customary for worshippers to appear on this day in procession carrying in their hands palms, or yew or willow branches, which were blessed before the beginning of the Communion Service. On Palm Sunday the Church has always begun to set before God and man the Gospel account of the Passion of our Lord, that by St. Matthew being read on this day. (See LENT, SUNDAYS IN.)

Paraclete.—Another name for the Holy Ghost, signifying one who is invoked to aid or comfort. It was this word our Lord used when He said, "I will send you another Comforter," *i. e.*, Paraclete. Elsewhere, the word is also translated *Advocate*.

Paradise.—The place where the souls of the righteous dwell during the INTERMEDIATE STATE (which see). The name is also applied to the happy abode of Adam and Eve before the Fall.

Parish.—The term "Parish" as used in the American Church signifies a local congregation having a church building, and duly organized under the title of "Rector, Wardens and Vestrymen." It is always given a name, such as St. John's, Christ Church, Trinity, etc. It is competent for any number of persons, usually not less than ten, to associate themselves together to form a Parish. In the articles of association, the Parish acknowledges and accedes to the Constitution, Canons, Doctrines, Discipline and Worship of the Protestant Episcopal Church in the Diocese in which it is located. If on presentation of these articles, the Council or Convention of the Diocese gives its consent, the Parish shall be accounted duly established.

The word is derived from the Greek *Paroikia*, and was originally used to designate the sphere of a Bishop's jurisdiction as distinguished from that of an Archbishop, but when the former was gradually parcelled out into smaller portions these began to be called *Parishes*.

Parish House.—By reason of the growing activities of the American Church, it is found necessary to have some building other than the church where the active and sometimes secular work of the Parish can be carried on; a place where societies, guilds, schools, etc., can have their own proper "workshop." Such building is called the "Parish House," and is absolutely necessary for any active and growing Parish.

Parish Register.—A book in which all births, Baptisms, Confirmations, deaths, and marriages that occur in the Parish are recorded, together with the list of Families and Communicants. The importance of the Parish Register and the care with which it should be kept will appear when it is considered that it is a legal document.

Parishioner.—One who belongs to a Parish. The Parish partakes of the character of the people who compose it; if they are earnest and devoted, loyal and true to the Church's appointments, the Parish is sure to be prosperous. In other words, the Church lives as they who are of it live. It is vital with their vitality. It is a live body as they are live Christians. Thus the success of a Parish is not wholly dependent on the Rector, but on the people as well.

Parochial Mission.—(See MISSION, PAROCHIAL.)

Parson.—The old name used in England for the

rector or incumbent of a parish. Parson and person are the same word, being derived from the Latin *Persona*. The Parson is so called, as Blackstone tells us, "because by his *person* the Church which is an invisible body, is represented."

Paschal.—Pertaining to Easter, from the fact that the original name of the Festival was *Pascha*, *i. e.*, the Passover.

Passion.—Meaning *suffering*, and is used almost exclusively of our Lord's sufferings, as expressed in the article of the Creed, "Suffered under Pontius Pilate, was crucified, dead, and buried."

Passion Sunday.—The Fifth Sunday in Lent is so called because on this day our Lord began to make open prediction of His sufferings, and in her round of worship the Church begins the solemn commemoration of His Passion and Death. (See LENT, SUNDAYS IN.)

Passion Tide.—The name given to the last two weeks of Lent beginning with the Fifth Sunday in Lent, during which our Lord's Passion and Death are commemorated.

Passion Week.—The week before Holy Week. This name should not be applied to the last week of Lent, which is properly called Holy Week, or as called by the primitive Christians, the "Great Week."

Pastor.—A Latin word meaning Shepherd. Christ having called Himself the Good Shepherd, or Good Pastor, the name has been assumed for His Ministers. They bear the same relation to the Flock over which they are placed. A Pastor is a Teacher, Guide, Exemplar, Friend, Administrator. He deals with indi-

viduals. His intercourse is personal His offices are for all and for each. Pastorship includes many and varied offices,—Minister, Rector, Preacher, Priest, but all offices and all labors have reference to men's spiritual interests. He who is a Pastor has the cure, *i. e.*, care, charge of men's souls. Pastorship, therefore, is a very sacred as well as a very responsible office. It is well to note that a clergyman is not a Pastor simply because he is ordained ; besides the Divine call and Divine appointment in ordination, there is also the call from the people to define that number of souls over which the charge is to be exercised. This is brought out in the " Office of Institution of Ministers into Parishes or Churches," to be found in the Prayer-book.

Pastoral Letter.—A letter issued by the Rector of a Parish, or by the Bishop of the Diocese on some subject affecting the welfare of the Church in its devotions or work. Perhaps the most important of such Pastoral Letters is that which is issued by the House of Bishops at the close of each General Convention, touching on grave questions of the day or on the prospects of the Church throughout the nation, and which is required by canon to be read in all the churches.

Pastoral Staff.—A staff used by a Bishop, as an ensign of his office, at all public Episcopal Ministrations. It is generally borne by his chaplain. The Pastoral Staff is made in the shape of a shepherd's crook and is frequently given to the Bishop at his consecration, to denote that he is then constituted a shepherd over the Flock of Christ. This use of the

Pastoral Staff comes down to us from the most ancient times.

Paten.—The plate, made of precious metal, on which the Bread is consecrated at the Holy Communion and from which it is administered to the communicants. When properly made, the lower part of the Paten will fit into or over the edge of the chalice. The word is derived from the Latin, *Patena* or the Greek, *Patane*, meaning a flat, open dish. (See VESSELS, SACRED.)

Paul, Conversion of Saint.—A feast of the Church observed on January 25th, in memory of the Conversion of St. Paul, through whose preaching God caused the Light of the Gospel to shine throughout the world. St. Paul is not commemorated as the other Apostles are, by his death or martyrdom, but as stated above, by his Conversion because it was so wonderful in itself and was so important and beneficial to the Church. He labored more abundantly than they all. While the other Apostles had their particular fields of labor, St. Paul had the care of all the churches and by his labors contributed very much to the propagation of the Gospel throughout the world. There are good reasons for believing that he extended his Apostolical labors even to the remote island of Britain. We find him described by two names, *Saul* and *Paul*, the first being Hebrew, relating to his Jewish origin and the other Latin, assumed by him, as some think, at his conversion, as an act of humility, styling himself less than the least of all saints. St. Paul suffered martyrdom, having been beheaded, in the sixty-eighth year of his age, at Rome, under Nero, in the general

persecution of Christians upon the pretense that they set fire to the city. It was from the instrument of his execution that the custom arose of representing him in ecclesiastical art with a sword in his hand.

Penance.—In the early ages of the Church the commission of grievous error in life or doctrine was punished by exclusion from the Communion of the Church; and in order to obtain readmission, offenders were obliged to submit to a prescribed course of penitence. The regulations as to the length and manner of this discipline varied in different times and in the several branches of the Church; the administration of it was chiefly in the hands of the Bishops. It is this “godly discipline” to which reference is had in the Communion Office in the Prayer-book of the Church of England, and which is used “until the said discipline may be restored again, which is much to be wished.” Penance is also regarded as one of the lesser Sacraments.

Penitential Office.—An office of deep devotion and contrition to be used on Ash Wednesday, which was added to the Prayer-book at its last revision in 1892. Its place in the service is during the latter part of the Litany. It may be used on other days at the discretion of the minister. (See ASH WEDNESDAY.)

Penitential Psalms.—Being the 6th, 32d, 38th, 51st, 102d, 130th and 143d Psalms of David, all of which are read during the services on ASH WEDNESDAY (which see). There are no prayers more fitted for penitent sinners than the Seven Penitential Psalms, if we enter into the feelings of compunction, love, de-

votedness and confidence with which the Royal Psalmist was penetrated. The purport of each psalm may be briefly stated as follows:

Psalm 6 exhibits a sinner in earnest and hearty prayer after having sinned, with assured hope and confidence in the mercy of God.

Psalm 32 shows how a sinner is brought to understand his sins, to confess and bewail them and obtain remission.

Psalm 38, in which the penitent earnestly prays to God to pardon his sins and mitigate his punishment.

Psalm 51 shows the great sorrow of a sinner for his sins.

Psalm 102 shows how a sinner in affliction of mind prays to God and derives comfort from His help and goodness.

Psalm 130 shows how a sinner in tribulation cries to God for deliverance; while

Psalm 143 may be used in any spiritual or temporal tribulation.

Pentecost.—The Greek name for the “Feast of Weeks” in the Jewish Church. The word means *fiftieth*, the Feast being fifty days after the Feast of the Passover. Whitsun Day is so called, being observed fifty days after Easter, the Christian Passover, and because it was on the Day of Pentecost that the Holy Ghost was given. (See WHITSUN DAY.)

Peter, Festival of Saint.—A Holy Day of the Church observed on June 29th in honor of the Apostle Saint Peter, and is one of the oldest of Christian Festivals, having been traced back to the Second Century. St. Peter was one of the first two disciples

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whom our Lord called. His original name was Simon or Simeon, which was changed into Cephas, which in the Syrian language, signifies a *stone* or *rock*; from this it was derived into the Greek *Petros*, and so termed by us Peter. This new name was to denote the firmness and constancy which St. Peter should manifest in preaching the Gospel and in establishing the Church. He has left two Epistles which appear in the New Testament as the "First and Second Epistles General of St. Peter." It is said that his later years were spent at Rome where he was crucified with his head downwards, on the hill where the Vatican now stands, on the same day, June 29th (as is generally believed) that St. Paul was beheaded A. D. 63. In ecclesiastical art St. Peter is variously represented, with a key in his hand; with a key and church; with keys and cross; in chains and in prison, etc.

Philip (St.) and St. James' Day.—A Festival observed on May 1st in memory of two Apostles of our Lord, St. Philip and St. James. The reason for coupling together the names of these two Apostles is not quite clear, but it may be taken as an illustration of the manner in which our Lord sent forth His Apostles, two and two. St. Philip was a native of Bethsaida, a town bordering on the Sea of Tiberias and was one of the first of our Lord's disciples and was His constant companion and follower. He brought Nathanael, a person of great note and eminence, to the knowledge of the Messiah; and it was to St. Philip that certain Greeks went with the request, "Sir, we would see Jesus." St. Philip is said to have carried the Gospel to Northern Asia, where by his

preaching and miracles he made many converts; his name has also been connected with the Church in Russia. He suffered martyrdom at Hieropolis, a city of Phrygia, where he was crucified and stoned on the cross. In ecclesiastical art St. Philip is variously represented; with a basket in his hand; with two loaves and a cross; with a tall cross and book, etc. For notice of St. James see article on JAMES (ST.) THE LESS.

Piscina.—A stone basin with a drain pipe to carry off water used in the ablutions of the sacred vessels at the celebration of the Holy Eucharist.

Plain Song.—The name given to the ancient music with which the Church service was rendered. Thus Blunt in the Annotated Prayer-book, speaking of Church music says, "In the remodeling of our English services, the great aim was not to discard, but to utilize the ancient plain song, to adapt it to the translated offices, to restore it to something more of its primitive 'plainness,' to rid it of its modern corruptions, its wearisome ornaments and flourishes so that the Priest's part, on the one hand, might be intelligible and distinct, not veiled in a dense cloud of unmeaning notes, and the people's part made so easy and straightforward as to render their restored participation in the public worship of the Sanctuary at once practicable and pleasurable."

Post Communion.—The name given to that portion of the Communion Office which is read after all have communicated, and is the giving of thanks for the grace received.

Postulant.—The canonical name for one who de-

sires to become a Candidate for Holy Orders and whose name is entered by the Bishop upon the list of Postulants, as required by Canon 2, Title I of the Digest. A Postulant having been duly received may afterwards be recommended by the Standing Committee of the Diocese, to the Bishop for admission as a Candidate for Holy Orders.

Postures in Public Worship.—The principles involved in the postures to be taken in Public Worship are set forth in the article on KNEELING (which see). While to the stranger in the Church the various postures taken in the services seem complicated, yet the rule for them is very simple, which is this: We stand in praise, kneel in prayer and are seated during the hearing of the Word.

Prayer.—Prayer has been defined as the soul's converse with God, or communion with God in devotional exercises, and may be said to be a universally recognized necessity in the life of man. But prayer involves much more than simply asking for certain things, which seems to be the common conception of this duty. Properly speaking, prayer consists of five parts, as follows:

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| 1. Adoration | } which concern God's glory. |
| 2. Thanksgiving | |
| 3. Confession | } which concern our individual needs. |
| 4. Petition | |
| 5. Intercession, which concerns the needs of others. | |

The efficacy of prayer rests on the Mediation of Christ, and its warrant is to be found in the words, "Ask and it shall be given you; seek and ye shall

find; knock and it shall be opened unto you." God our Father has promised to hear the petitions of those who ask in His Son's Name, and who faithfully call upon Him and we know that His promise cannot fail. There are many remarkable instances of the power of prayer to be found both in the Old and the New Testaments, as well, also, in the lives of many earnest and faithful men who, in this present time, continue "instant in prayer."

Prayer Book, The.—The title of our manual of devotions is "The Book of Common Prayer." It is called *Common Prayer*, because it is to be used by the Congregation in Public Worship, and is thus distinguished from prayer in private. As such it comprehends the needs, feelings and devotions common to all. The efficacy of Common Prayer consists in its being a united service and to this end arises the necessity of a prescribed form. Such prescribed form had its origin in the Christian Church from the very earliest ages, and so early were Liturgies introduced that four of them are mentioned under the names of St. Peter, St. Mark, St. James and St. John. (See LITURGIES.) Liturgies thus became an inherent feature of the Christian Church, and wherever it was planted its worship was according to such prescribed form. Thus when Christianity was introduced into Britain we find a Liturgy in use there from the beginning. This Liturgy continued in use, although varying in many details in different dioceses, until it was superseded by the Book of Offices set forth by Osmund, Bishop of Salisbury, in A. D. 1078, known as the *Sarum Use*. This was adopted with little variation by

most of the Churches of the Kingdom. But gradually the Public Offices became defaced by the innovations and corruptions of Rome; these, however, were expunged at the time of the Reformation and the Book of Common Prayer was set forth. The Prayer-book as we now have it is the result of a long period of study and legislation. It is to be noticed that it was not the object of the English Reformers to create something new, to introduce innovations, but simply to exclude errors and corruptions. To this end, they retained those portions of the ancient Formularies which were sanctioned by the Holy Scriptures and by primitive usage. The first practical result of this movement is seen in the First Prayer-book of Edward VI set forth in English, and which was publicly used on Whitsun Day, June 9th, 1549. Afterwards many other revisions took place, until the English Prayer-book, as it practically is now, was set forth in 1662; since which time only a few and unimportant changes have been made. The American Prayer-book, adapted from the English Book was set forth and ratified October 16th, 1789, and afterwards revised in 1883-1892, as it now stands. (See RESPONSIVE SERVICE, FORMS, also SCRIPTURES IN PRAYER-BOOK.)

Prayers for the Dead.—Prayers for the departed are in accordance with the devout instinct and loving heart of man, and are sanctioned by all the Liturgies of the Primitive Church. In these we find that the commemorations of the departed were not only general commemorations, but that names of persons who were to be prayed for were read out from the DIPTYCHS

(which see). The devout mind does not argue about "Prayers for the Dead," he prays them.

"How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?"

Precentor.—The name given to the choirmaster; one who is director of the music in a choir.

Pre-Lenten Season.—The name commonly given to the weeks preceding Lent covered by the three Sundays entitled, *Septuagesima*, *Sexagesima* and *Quinquagesima*. The Season is so called because the services on these Sundays are intended to prepare us for the due observance of Lent. (See SEPTUAGESIMA.)

Presbyter.—The original word for "Elder" in the New Testament is *Presbuteros*, shortened in English to *Præbyter*; further shortened to *Prester*, and finally to PRIEST (which see, also ELDER).

Presentation of Christ.—A Festival of the Church observed on February 2. It is a double Festival as we learn from its title which reads, "The Presentation of Christ in the Temple, commonly called the Purification of Saint Mary the Virgin." "This connection," says Blunt, "of the two events is, doubtless, to show the close relation which the acts of the Blessed Virgin bore to the Incarnation of our Lord; and that she is most honored by associating her with her divine Son." The Festival is popularly called CANDLEMAS (which see). It is the fortieth day after Christmas, that being the period at which the rites of Purification and Presentation were enjoined by the Law.

Presiding Bishop.—The name given to the Senior Bishop by consecration of the American Church, who presides in the House of Bishops and in the General Convention when both Houses meet as one body. When the Convention is not in session he acts as Primate of the American Church. Following is the list of those Bishops who have acted as

PRESIDING BISHOPS :

- 1—Bishop Seabury from Nov. 14, 1784, to Feb. 25, 1796.
- 2—Bishop White from Feb. 25, 1796 to July 17, 1836.
- 3—Bishop Griswold from July 17, 1836, to Feb. 16, 1842.
- 4—Bishop Chase from Feb. 16, 1842, to Sept. 20, 1852.
- 5—Bishop Brownell from Sept. 20, 1852, to Jan. 13, 1865.
- 6—Bishop Hopkins from Jan. 13, 1865, to Jan. 9, 1868.
- 7—Bishop Smith from Jan. 9, 1868, to May 31, 1884.
- 8—Bishop Lee from May 31, 1884 to April 12, 1887.
- 9—Bishop Williams from April 12, 1887 to Feb. 7, 1899.
- 10—Bishop Clark from Feb. 7, 1899.

Priest.—The shortened form for Presbyter. The title of the second Order of the Ministry. His chief duties are to offer the Holy Sacrifice in the Eucharist, to administer Baptism, to give absolution, to give the Priestly Blessing at Marriages, Churchings, and at other services of the Church: in fact, to exercise every sacred function which is not properly or exclusively Episcopal, that is, belonging to the Bishop. (See PRESBYTER, also ELDER.)

Primate.—The name given to a Metropolitan or Archbishop who is the presiding Bishop of a National Church.

Prime.—One of the seven CANONICAL HOURS (which see).

Prisoners.—(See VISITATION OF PRISONERS.)

Private Baptism.—(See BAPTISM, PRIVATE.)

Proanaphora.—A more Churchly name for the introductory parts of the Communion Office, commonly called “Ante Communion.” Properly speaking, the Proanaphoral service includes all that portion of the Communion service which precedes the *Sursum Corda*, “Lift up your hearts.”

Pro-Cathedral.—A Parish Church used for Cathedral or Diocesan purposes, but without the formation of a legal Cathedral organization and without a Cathedral chapter.

Procession of the Holy Ghost.—The word “Procession” is used to express the relation in the Blessed Trinity between the Father and the Holy Ghost. As we believe that the Son is eternally begotten of the Father, so we believe that the Holy Ghost is a Person eternally proceeding from the Father, as set forth in the article of the Creed, “Who proceedeth from the Father and the Son.” The words “and the Son” were added later, and the article is generally interpreted as meaning that the Holy Ghost emanates from the Father through the Son, and therefore proceeds from both; or as an ancient writer expressed it, “Always hath the Spirit proceeded from the Father and received of the Son.” (See HOLY GHOST, also FILIOQUE.)

Processional Cross.—The standard Cross borne in front of a procession of Choir and Clergy as they enter or go out of the church. This method of entering the church is a very old custom and still prevails where the choir is vested.

Proper Lessons.—The portions of Scripture from the Old and New Testaments appointed to be read on a Sunday or Holy Day at Morning and Evening Prayer. The word "Proper" as thus used is intended to indicate that the Lesson is appropriate to the Sunday or Holy Day and is to be read on that day instead of the Lesson appointed for the Daily Office. (See *LECTIONARY*, also *LESSON*.)

Proper Preface.—The *Preface* is that portion of the Communion Office, beginning with the words "Lift up your hearts," immediately preceding the *TER SANCTUS* (which see), and the *Proper Preface* contains the additional words set forth to emphasize the great Truths commemorated on certain High Festivals, namely, Christmas Day, Easter Day, Ascension Day, Whitsun Day and Trinity Sunday.

Proper Psalms.—Certain great days of the Church are so important in the truths they set forth, the Church hath thought good to order that all Holy Scriptures that can possibly be used in illustration thereof shall be read on those days. Thus in addition to the Proper Lessons there are also *Proper Psalms*, and the days for which they are appointed with the number of the Psalms to be read are to be found in the Table prefixed to the Psalter in the Prayer-book.

Protestant.—A name given to certain persons who protested against a law made by the Emperor Charles V and his Diet in 1529. The name is commonly applied to what are known as "Evangelical Denominations," as opposed to Romanism. But as so many Heretics, Atheists, Freethinkers and Nothingarians are included under the name *Protestant*, the word is going

out of use among Church-people, having lost much of its proper meaning.

Protestant Episcopal.—(See AMERICAN CHURCH.)

Provinces.—The name given to certain grouping together of two or more Dioceses for the more convenient management of the work and legislation of the Church. The chief or presiding Bishop of the Province is generally the Bishop of the metropolis or chief city and therefore he is styled Metropolitan, and also Archbishop. In England the Church is divided into two Provinces, Canterbury and York. The Church in the United States is practically only one Province. But the growth and increase of the Church here have been so great, it is being found more and more necessary to seek a proper division into Provinces, and steps have already been taken to this end.

Psalter, The.—The name given to the Book of Psalms as set forth in the Prayer-book for use in Public Worship. The Psalms were originally set forth to be sung, not said, and this is the only proper way of rendering them in the Church's service. The colon to be found in each verse of the Psalter is put there to facilitate chanting them. The present method of reading the Psalter arose simply from lack of musical facilities in the early days of the Church in this country; and because this method still prevails in many places, the average Churchman thinks this is the proper way of rendering them. This is a mistake, and in many parishes this mistake has been corrected; the Psalter for the day being sung just as the detached Psalms, such as the *Venite*, *Jubilate*, etc., are sung. It is to be noted that the version of the Psalter

is not that of the Authorized Version of 1611, but that of the Great Bible of 1540. This was retained in the Prayer-book because the people had become familiar with it, and because it is more rhythmical and suited to chanting. The Psalter is divided into sixty portions to be used at Daily Morning and Evening Prayer and is thus designed to be read through once a month. (See DAILY PRAYER.)

Purification, The.—(See PRESENTATION OF CHRIST, also CANDLEMAS.)

Purificator.—The name given to a small linen napkin used for wiping the sacred vessels after a Celebration.

Q

Quadragesima.—Meaning *fortieth*; a name to be found in the Prayer-book for the First Sunday in Lent, because it occurs about forty days before Easter.

Quadrilateral.—The name commonly given to the summary of the declaration of the House of Bishops made in the General Convention held at Chicago in 1886, concerning the terms which they deemed to be a sufficient basis for the Reunion of Christendom, and which was reaffirmed by the Conference of Bishops of the Anglican Communion, held at Lambeth Palace, England, in July, 1888. This declaration is summarized under four heads as follows :

1. The Holy Scriptures of the Old and New Testaments, as “ containing all things necessary to sal-

vation," and as being the rule and ultimate standard of faith.

2. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

Qualifications for Holy Orders.—These are stated in the Preface to the Ordinal set forth in the Prayer-book as follows: that the Candidate be of the age required by the Canon in that case provided; that he be a man of virtuous conversation and without crime; and, after examination and trial, found to be sufficiently instructed in the Holy Scripture and otherwise learned as the Canons require. (See EXAMINATION FOR HOLY ORDERS.)

Quick.—A word used in the Creed and elsewhere in the Prayer-book, being the old English word for the *living* as distinguished from the dead.

Quicunque Vult.—The name given to the Athanasian Creed, from the first Latin words with which it begins, and meaning "Whosoever will." The Athanasian Creed is not used in the American Church, but is found in the English Prayer-book and is required to be said on certain Festivals.

Quiet Day.—The name given to a day set apart

for special devotions, meditation and instruction for the members of a parish, or school or society. There is always a celebration of the Holy Eucharist, hours of prayer with a meditation or instruction given by the Priest, with times of silent prayer and intercession. Such days have been found to be very helpful in deepening the spiritual life, and are usually conducted by a Priest well experienced in such work, and who is specially invited for the purpose.

Quinquagesima.—The name given to the Sunday next before Lent, because it is the *fiftieth* day before Easter; Quinquagesima meaning fiftieth. (See SEPTUAGESIMA.)

R

Rail.—(See ALTAR RAIL.)

Ratification, The.—The American Prayer-book having been set forth, it was duly ratified by the action of the General Convention on October 16th, 1789, and the certificate of such ratification appears in every copy of the Prayer-book, declaring "it to be the Liturgy of this Church," and requiring "that it be received as such by all the members of the same."

Real Presence.—The name given to the Church's doctrine concerning Christ's Presence in the Holy Eucharist. The term "Real Presence" is intended to signify that the Presence of our Lord in this Sacrament is a reality; that while His Presence is spiritual, it is none the less real, and not simply figurative. The sacrament is not a mere sign or token of an ab-

sent Christ. It is a great deal more. As it is Christ who invites, bids and calls us to this Feast and provides the spiritual food for it, it would be strange indeed if we were uncertain whether He is there to receive us and to feed us; and if He is present, His Presence must be very *real*. Under the outward form of Bread and Wine we have the Scriptural warrant to believe that the Body and the Blood of Christ are given, taken and received verily and indeed by the faithful in the Lord's Supper, to the strengthening and refreshing of their souls,—as declared in the Church Catechism and the Twenty-eighth Article of Religion. Being assured of this fact, it is useless and only fruitful in doubt and perplexity, to speculate upon the manner of this Presence, which is a *Mystery of the Gospel*; as such the Church has received and taught it, but has never explained or defined. This being the attitude of the Church, it will be our wisdom to say of this Mystery:

“Christ was the Word that spake it;
He took the Bread and brake it,
And what that Word did make it,
That I believe and take it.”

Reception into the Church.—(See BAPTISM, PRIVATE.)

Recessional.—The name given to the retiring of choir and clergy in due order after a church service. Some objection has been raised to this use of the word, but as nothing better has been substituted for it, the word continues in use.

Rector.—The official title of the Priest who has charge of a Parish and as such is its ruler, guide and director. The word means “one who rules.” Like other organizations, the Parish must have a head, and by the canons of the Church, the Rector is head of the Parish. As such he is *ex officio* head of all its organizations. He is the presiding officer at all Vestry meetings, superintendent of the Sunday-school, and President of all Guilds, Brotherhoods and other parochial societies. These offices he may delegate to others, but *ex officio* the Rector is head of all, and all that may be done in the parish is to be done with reference to his consent and approval.

Rectory.—The house owned by the parish, intended for the use of the Rector as his home.

Red Letter Days.—Those Festivals of the Church for which Collect, Epistle and Gospel are provided in the Prayer-book. They are so called from having been printed in the Calendar in red letters. The words have passed into popular use to denote any notably auspicious or favorable day; a day to be remembered.

Refreshment Sunday.—The Fourth Sunday in Lent is so called from the Gospel for the day, which relates the feeding of the five thousand by our Lord in the wilderness. As the late Bishop Coxe pointed out in his “Thoughts on the Services,” “having thus far (in the Lenten services) considered the havoc of sin, we come now to consider its repair; and because the sufficiency of Christ to refresh and satisfy our hunger and thirst after righteousness is exhibited in the Gospel for this day. It has little of the austere character of the other Sundays in Lent; and its design is the en-

couragement of catechumens and penitents." (See FOURTH SUNDAY IN LENT; also LENT, SUNDAYS IN.)

Regeneration.—The inward and spiritual gift in Holy Baptism is *regeneration*, that is being born anew. It is well to note that *Regeneration*, or the "New Birth" is often confounded with "Conversion," or they are regarded as synonymous terms. This is a mistake and contrary to the teaching of Holy Scripture. Regeneration is a New Birth unto God whereby we become partakers of the nature of Christ. As the natural birth, so the new and spiritual Birth can take place only once, and that in Holy Baptism. A baptized Christian may repeatedly fall from Grace, and by repentance, by amendment of life and by forgiveness he may be again restored, (this is *Conversion*), but he cannot be said to be again *regenerate* without a grievous misapprehension of the language of the Bible and a *total departure from the Doctrine of the Primitive Church*. By *Regeneration*, therefore, is meant that gracious act of God whereby for Christ's sake, He brings us into a new relationship with Himself, adopts us as His own children, translates us into the kingdom of His Son, incorporates us into His Church, and so brings us under the influence of the Holy Spirit. Regeneration is the name originated for Baptism by our Lord Himself in His discourse with Nicodemus, as recorded in the third chapter of St. John's Gospel, and it is for this reason that this passage is appointed to be read in the service for the Baptism of Adults. (See BAPTISM, HOLY; also INFANT BAPTISM.)

Register.—(See PARISH REGISTER.)

Registrar.—The title of an officer of the Conven-

tion, whether of the General Convention or of the Convention or Council of a Diocese. His duty is to collect and preserve such papers, reports, journals and other documents relating to the history and property of the Church as are now or may hereafter become the property of the Convention, and to keep the same in a safe and convenient place.

Religious Orders.—In the American Church there are many religious orders composed of men or women who have separated themselves from the world that they may devote themselves by associated effort more unreservedly to the Church's work. Some are bands of Priests, like the "Society of the Mission Priests of St. John Evangelist," or the "Order of the Holy Cross," this latter also including laymen; others are bands of laymen alone, such as the "Order of the Brothers of Nazareth"; and others are Sisterhoods, composed of women who have devoted themselves for life to the work of the Church, such as the "Sisters of St. Mary," "Sisters of St. Monica," etc. Members of the Sisterhoods do work in schools, hospitals, and among the wretched, the poor and neglected. These religious orders have proved to be very efficient aids in the Church's work in many parts of our land and are highly commended for the sacrifice they display and for the admirable methods of their work.

Reproaches, The.—In the ancient observance of Good Friday there was used a service called "The Reproaches." This consisted of certain striking passages read from Micah 3:3 and 4, as well as other Scriptures, with the respond, "Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us."

They are called "Reproaches" from the character of the first passage read, namely, "O my people what have I done unto thee, and wherein have I wearied thee? Answer me;" this being read also as a respond to the other passages. The Reproaches are now frequently used in many churches on Good Friday as a separate service and are very solemn and impressive.

Reredos.—A carved or sculptured screen of wood or stone placed above and back of the Altar. The word is a compound of the old English *vere*, the same as "rear," and the French word *dos*, derived from the Latin *dorsum*, meaning "back."

Responds.—In the old system of reading Holy Scripture in Divine Service, short selections from different books of the Bible were read successively, with short Anthems being sung after each, which were called "responds." This responsory system of reading Holy Scripture is still retained in its old form in the case of the Ten Commandments when read in the Communion service. One of the principal changes made in revising the Prayer-book in 1549 was the setting forth of longer Lessons with responsory canticles sung at the end only. Thus the respond to the First Morning Lesson is the Te Deum, and the respond to the Second Lesson is the Benedictus, etc.

Responses.—The name given to the answers made by the people in the Church services as in the Versicles, the Litany, after the Ten Commandments, etc.

Responsive Service.—The glory of the Episcopal Church is its *responsive service*, as provided by the Book of Common Prayer. By means of this, the people have their part in the service. Thus worship

becomes general throughout the whole congregation and the people are not silent spectators, nor yet simply an audience. But however reasonable and desirable this may be, there is a deeper principle involved. The responsive character of the services brings out and emphasizes the "Priesthood of the People." St. Peter, in his First General Epistle, writing to the Baptized, says of them, "But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should show forth the praise of Him who hath called you out of darkness into His marvelous Light." Thus the Baptized are called in Holy Scripture "a royal priesthood," and this doctrine pervades the Prayer-book. The whole system of responsive worship is founded upon the Priesthood of the Laity, and enables them to *show forth the praise* of Him who hath called them out of darkness into His marvelous Light. (See AMEN; FORMS; also VERSICLES.)

Retable.—A shelf at the back of the Altar, usually fastened to the reredos, on which are placed the Altar cross, the vases for flowers, and the candlesticks. The necessity for the retable arises from the fact of the reverent usage of the Church, which requires that nothing shall be placed on the Altar but the Eucharistic vessels, the book rest and the book.

Retreat.—This is a term used to designate a time of retirement as a means of deepening the Spiritual life of the Clergy, for whose benefit it is held. It involves a temporary submission to the monastic rule of silence, meditation, confession and conference. In Holy Scripture we read of our Lord and His disciples

constantly going into retreat in some shape or other. Christ on the hilltop, St. Paul in the desert near Damascus, St. Peter on the roof of his house, retired for prayer and meditation. The Retreat as now conducted gives each one the opportunity to make special effort to see more clearly those great principles of Religion which can only be seen by such effort and by such special spiritual exercises. In some Dioceses an annual Pre-Lenten Retreat is held for both Bishop and clergy in preparation for the solemn and spiritual work of Lent. It is a cheering sign of spiritual revival which many will welcome, to see Bishop and Clergy thus meeting and withdrawing for a season from the world, for prayer, for intercommunion and instruction.

Ring.—The custom of the Wedding Ring was probably adopted by the early Church from the marriage customs of the Jews and also of the heathen, as its use has been almost universal. From its shape, having neither beginning nor ending, it is regarded as an emblem of eternity, constancy, and integrity. It is placed on the fourth finger of the woman's left hand, and the ancient ceremony of doing so was to place it first on the thumb at the Name of the first Person of the Trinity; on the next finger, at the Name of the Son; on the third at the Name of the Holy Ghost, and then on the fourth finger, and leaving it there at the word "Amen." The ring is, also, frequently given at the consecration of a Bishop, to symbolize his espousal with the Church in his Diocese. Thus bestowed, it is the symbol of authority and is called the *Episcopal Ring*.

Rites and Ceremonies.—The Rites and Ceremonies of the Church are based on the Apostolic injunction, “Let all things be done decently and in order.” By *rites* are meant certain prescribed ordinances, and by *ceremonies* certain sacred observances, as distinguished from Sacraments. These when prescribed by lawful authority are instrumental in promoting uniformity of worship and are conducive to regularity and edification. We learn from the Twentieth Article of Religion that the power to decree Rites and Ceremonies rests with the Church, and, as set forth in the Twenty-fourth Article, “every particular and national Church hath authority to ordain, change and abolish ceremonies, ordained only by man’s authority.” The Rites and Ceremonies of the American Church, are set forth and implied in the Book of Common Prayer, marked out in the rubrics and the Tables prefixed to it.

Ritual. } — By *ritual* is meant the ceremonial
Ritualism. } — part of Religion; the name is also applied to the book in which the Rites and Ceremonies are set forth. By *ritualism* is meant the system of ritual or prescribed form of religious worship. Therefore, these words meaning what they do are to be lifted up out of all party spirit and are to be regarded as expressive of the Church’s real system of worship. Loyalty to the Prayer-book demands obedience to the rubrics on the part of both minister and people. Then it is well to remember that when the Prayer-book was first set forth in 1549, the principal change was that the services should be said in English; the ritual remained the same. This explains the origin of many practices which now prevail in the Church as

a matter of course, such as kneeling, bowing at the Name of Jesus, the use of vestments, etc. These are simply what had been in use in the early Church, and the use of the Prayer-book presupposes them all. It is well, also, to observe that Ritualism properly considered, emphasizes the continuity of the Church before and after the Reformation, and is a standing protest against the false idea that the Episcopal Church was founded by Henry the Eighth, or that it is a mere schism from the Church of Rome. (See ORNAMENTS; also UNDIVIDED CHURCH, THE.)

Rochet.—A Bishop's vestment, and may be described as a long narrow surplice or alb which he wears under the CHIMERE (which see).

Rogation Days.—The Monday, Tuesday and Wednesday before Ascension Day. They are days of abstinence preparatory to the great Feast of the Ascension. They are so called from the Latin word *rogare*, meaning to ask, and coming as they do in the early part of the year, it was customary on these days to ask God's blessing on the fruits of the earth. So that the Rogation Days bear the same relation to the plowing and sowing that Thanksgiving Day bears to the harvest. Two special prayers for this purpose, entitled "For Fruitful Seasons,—To be used on Rogation Sunday and the Rogation Days," were introduced into the American Prayer-book at its last revision in 1892. The Rogation Days were originated about the middle of the Fifth Century by Mamercus, Bishop of Vienne in Gaul, on the occasion of a great calamity that threatened his Diocese; whence arose the custom of saying the Litany and certain Psalms such as 103d

and 104th, during perambulations of parishes. This method of celebrating the Rogation Days still prevails in many parishes in England.

Rogation Sunday.—The Fifth Sunday after Easter, being the Sunday next before the Rogation Days and Ascension Day is so called, and no doubt from the words with which the Gospel for the day begins, “Verily, verily, I say unto you, Whatsoever ye shall *ask* the Father in My Name, He will give it you.” (See ROGATION DAYS.)

Rood Screen.—The word “rood” is the old Saxon word for *cross* or crucifix; and the term “rood screen” is the name given to the screen or open partition to be seen in many churches, placed between the chancel and the nave, and which is always surmounted by the *rood*, *i. e.*, the cross.

Rubric.—The rules or directions in the Prayer-book, printed in Italics, concerning the method of conducting the services. While they are now usually printed in black ink, they are still called *rubrics* from the fact that they were formerly always printed in red; *rubric* being derived from a Latin word meaning *red*.

S

Sabaoth.—The Hebrew word for “Hosts.” The words “Lord God of Sabaoth,” to be found in the Te Deum, mean the same as “Lord God of Hosts” in the Ter Sanctus in the Communion Service.

Sabbath.—The Jewish weekly day of *rest* (which the word means) observed on the seventh day because God rested on that day from His work of creation. It is no longer binding on Christians, and the name is very improperly applied to the first day of the week which Christians observe as a day of rest and worship. (See LORD'S DAY.)

Sacrament.—The word "Sacrament" is derived from the Latin *Sacramentum*, meaning the military oath required of the soldiers of ancient Rome. Its outward sign was the uplifted hand whereby the soldier pledged himself to loyalty, which may be regarded as the thing signified by that outward gesture. The word came to be used for those ordinances of the Christian Church possessing an "outward sign" and conveying an "inward grace." Thus the Church Catechism treating of the two Sacraments "generally necessary to salvation, that is to say, Baptism and the Supper of the Lord," defines a sacrament as being an outward and visible sign ordained by Christ, of an inward and spiritual grace given by Him as its accompaniment. This definition has reference to the Sacramental system of the Church and means that Christ appointed only two Sacraments that are generally or universally necessary to salvation. It does not imply that there are not other Sacramental agencies in the Church—but only that these two are absolutely necessary to salvation. For example, if a man would be saved he must receive Holy Baptism and Holy Communion where these Sacraments are to be had; but for his salvation it is not necessary that he should be married, or ordained to the Sacred Ministry, and yet Marriage and

Ordination are thoroughly sacramental in character in that they are grace conferring, and therefore, in her book of Homilies the Church calls them Sacraments. The great English divines generally take this position in regard to the Sacraments and the Sacramental System of the Church. Thus Archbishop Bramhall declares: "The proper and certain Sacraments of the Christian Church, common to all, or (in the words of our Church) *generally necessary* to Salvation, are but two, Baptism and the Supper of the Lord. . . . The rest we retain, though not under the notion of such proper and general Sacraments,—as Confirmation, Ordination, Matrimony, Penitence and lastly, the Visitation of the Sick." So also, Bishop Jeremy Taylor says, "it is none of the doctrine of the Church of England, that there are two Sacraments only, but that 'two only are generally necessary to salvation.'"

Sacred Vessels.—(See VESSELS, SACRED.)

Sacrifice.—A solemn offering made to God according to His ordinance, for His honor and for the benefit of sinners, as in the Holy Communion which is called "our sacrifice of praise and thanksgiving," and in which the merits and death of Christ are pleaded for the remission of our sins.

Sacristan.—An old word derived from the Latin *sacra*, meaning sacred things, still retained to designate one who has charge of the Sacristy with all its contents, viz., the vestments and sacred vessels. The word has been corrupted into *sexton* which is now used for the man who takes care of the church building.

Sacristy.—The apartment in a church building

where the vestments, books and sacred vessels are kept; sometimes called the vestry.

Saint.—The New Testament name for all the Baptized, who are declared to be “an holy nation,” by reason of their incorporation into Christ’s mystical Body. Like the ancient people of God they may not in their individual lives fully realize their high destiny, yet are they partakers of an holy calling. The word has since come to be used only of those of extraordinary virtue and who, perchance, suffered for the Truth’s sake.

Saints’ Days.—It has always been characteristic of the devotional system of the Christian Church to commemorate before God the grace given to His faithful servants whereby they were enabled to live righteously and to bear witness to His Truth, and to pray that we may follow the good examples of these His servants and with them be made partakers of Everlasting Life. (See DIPTYCHS.) The day commemorated is generally that of the Saint’s death, because like his Master, he passed through death to the portals of Everlasting Life. According to the Prayer-book the Saints commemorated in this Church are the Twelve Apostles; St. John Baptist and St. Barnabas; the Evangelists St. Mark and St. Luke; the Holy Innocents, St. Stephen; Conversion of St. Paul; and in addition, St. Michael and All Angels’ Day, and All Saints’ Day. The Saints commemorated in our Calendar are all treated of elsewhere under their proper titles, to which the reader is referred.

Sanctuary.—Meaning the “Holy Place”; the name given to that portion of the Chancel within the rail

where the Altar stands ; from this fact the whole church building is frequently called the Sanctuary of God.

Schism.—Derived from a Greek word, meaning *fissure*, or *rent*, and may be defined as a rending of the Body of Christ, His Church on earth, and making divisions in the one Body. The divisions between the East and West, and between Rome and the Anglican Communion may be described in St. Paul's words as "schism *in* the Body," rather than schism *from* it, inasmuch as none of these three bodies, has lost any of the essentials of Church Unity—the Apostolic Ministry, the Sacraments, the Creeds and the Holy Scriptures. But the word also means separation from the Church and is applied to those religious bodies which have abandoned the Historic Church. Such wilful separation, whether within the Church or without, St. Paul, in I Corinthians, calls a sin (I Cor. 1:10; 3:3; 11:18), and in Romans 16:18, we are directed to avoid those who cause divisions. The Church regards her unity as of such vital importance to her own life and to the life of each individual soul, she bids us pray in the Litany, "From all false doctrine, heresy, and SCHISM, Good Lord, deliver us." (See UNITY, CHURCH ; and also UNDIVIDED CHURCH.)

Scriptures in the Prayer-book.—It has been pointed out, on the authority of a careful and detailed calculation that of the whole Prayer-book, three-fifths of it are taken from the Bible and that two-fifths of all the Church's worship are carried on in the actual words of Holy Scripture. Again, that one-half of this Divine Service is Praise ; one-fourth, Prayer ; and one-

fourth, Reading of the Bible. From these facts, the Episcopal Church has been rightly called a "Bible Reading Church." We thus learn the great value of the Prayer-book in setting forth "the things pertaining to the Kingdom of God." (See LECTIONARY.)

Seasons, The Church.—(See CHRISTIAN YEAR.)

Sedilia.—From the Latin *sedile*, meaning a seat. The name given to the seats near the Altar, usually placed against the south wall, to be used by the Clergy during the sermon at the Holy Communion.

See.—Derived from the Latin word *sedes*, meaning a seat. The word is used to designate the place of a Bishop's Jurisdiction, and his place of residence, the city where his cathedral is; usually called the *See City*.

Sentences, The Opening.—Short passages of Holy Scripture read at the beginning of Daily Morning and Evening Prayer, are so called, and are intended to strike the keynote of the service to follow. Originally the Daily Services began with the Lord's Prayer, but in 1552 the Sentences, with the Exhortation, Confession and absolution were prefixed to Morning Prayer; they were not placed in the Evening Prayer until 1661. In the last revision of the American Prayer-book additional Sentences were added and arranged to strike the keynote of the Church's great Festivals and Fasts, such as Christmas Day, Good Friday, Easter, etc.

Septuagesima.—The name given to the third Sunday before Lent. The explanation of this name for this Sunday has been given as follows: "There being exactly fifty days between the Sunday next be-

fore Lent and Easter Day inclusive, that Sunday is termed *Quinquagesima*, *i. e.*, the fiftieth; and the two Sundays immediately preceding are called from the next round numbers, *Sexagesima*, *i. e.*, sixtieth, and *Septuagesima*, *i. e.*, the seventieth." The reason for thus numbering these Sundays has been beautifully set forth in "Thoughts on the Services" as follows: "The Church now (Septuagesima Sunday) enters the penumbra of her Lenten Eclipse, and all her services are shadowed with the sombre hue of her approaching Season of humiliation. . . . We have turned our back upon dear old Christmas and the group of holy days that hand in hand seemed fairly to dance around it; and setting our faces towards the more sober, but still more glorious, light of Easter we begin to number the days of preparation, which if duly observed will fit us to keep the Paschal as the Apostle commands, 'not with the old leaven . . . but with the unleavened bread of sincerity and truth.'" (See PRE-LENTEN SEASON.)

Server.—One who attends the Priest at a celebration of the Holy Communion. The server may be either a layman or one of the Clergy.

Sexagesima.—The second Sunday before Lent is so called, because it is about sixty days before Easter; *Sexagesima* meaning sixtieth. (See SEPTUAGESIMA.)

Sexts.—One of the seven CANONICAL HOURS (which see).

Shell.—(See BAPTISMAL SHELL.)

Shrove Tuesday.—The old name given to the Tuesday before Ash Wednesday, because on that day every one was accustomed to go to the Priest before

beginning the observance of Lent, to be shrived, shriven, shrove, *i. e.*, to confess and be absolved. Certain social customs have been popularly connected with this day, making it a day of merriment and sports and dining on pancakes or fritters. The practice of eating pancakes on this day still survives in many places, and hence it is also called Pancake Tuesday or Pancake Day.

Sick.—(See VISITATION OF THE SICK.)

Sign of the Cross.—(See CROSS, THE.)

Simon (St.) and Saint Jude's Day.—A festival of the Church observed on October 28th. The union of these two Apostles on this day of commemoration is intended to teach, as we learn from the Collect, a lesson of Christian love and that oneness or unity of the Church for which our Lord prayed. St. Simon was called to be an Apostle and he is mentioned in Holy Scripture as the "Canaanite" and "Zelotes," both words meaning a *zealot*. He is supposed to have labored in Egypt and parts of Africa adjacent. One tradition has it that he suffered martyrdom by being sawn asunder in Persia, at the same time with St. Jude who ministered in that country and who was martyred by the Magi. For this reason St. Simon is usually represented in Ecclesiastical art with a saw in his hand. For notice of St. Jude, see JUDE, SAINT.

Sisterhoods.—(See RELIGIOUS ORDERS.)

Six Points of Ritual.—Certain ritual acts in the celebration of the Holy Communion which it is claimed have always characterized the worship of the Christian Church. They are enumerated as follows:

- (1) Two Lights on the Altar. (2) The Eastward

Position. (3) The Eucharistic Vestments. (4) Wafer Bread. (5) The Mixed Chalice, and (6) Incense; each of which is described under its own proper title to which the reader is referred.

Spirit.—(See HOLY GHOST; also GHOST, GHOSTLY.)

Spirit, Gifts of the.—(See GIFTS OF THE HOLY GHOST, SEVENFOLD.)

Spirit, Fruits of the.—In the fifth chapter of the Epistle to the Galatians St. Paul sets forth the *Fruits of the Spirit* as nine in number, viz: (1) Love, (2) Joy, (3) Peace, (4) Longsuffering, (5) Gentleness, (6) Goodness, (7) Faith, (8) Meekness, (9) Temperance. In this enumeration it will be found that the arrangement is threefold, corresponding to the three great aspects of life. For example, the first three, "Love, Joy, and Peace," have reference to the life of a Christian in his intercourse *with God*. The next four, "Longsuffering, Gentleness, Goodness and Faith," describe the qualities which should characterize the Christian in his bearing towards his *fellow-men*—(Faith, it is to be understood, in this enumeration means trust, belief in man, and not the Theological Virtue, which is regarded as a root rather than a fruit). In the remaining *Fruits of the Spirit* we have a description of the Christian Life in respect of *self*, viz., "meekness and temperance"—"meekness," by which is meant a due estimate of the place which self ought to hold, and "Temperance," the rigorous determination to see to it that self is kept in place. It is interesting to note that the *Fruits of the Spirit* form the subject of one of the petitions in the Litany.

Spirit of Missions, The.—The official organ of

the American Church by which knowledge of her missionary work at home and abroad is made known. It is published monthly, is well edited and filled each month with very readable and valuable information which all should possess. The publication office is in the Church Missions House, 281 Fourth Ave., New York City. (See DOMESTIC AND FOREIGN MISSIONARY SOCIETY.)

Sponsors.—It would be difficult to say with any degree of certainty at what period the office of *Sponsors* was established, but it appeared in the very earliest ages of the Christian Church. It is supposed that persecution and the presence of heresy led to its institution. During the time of those early persecutions it stands to reason that the heads of the Church must have been aware of the probability of some at least of those who had been baptized of receding from their vows and thus sinning away their Baptismal grace. It was but natural that they should adopt every precaution to ascertain the character of those whom, by Baptism, they admitted to the Christian covenant. They required, therefore, that some of their own body answer for the real conversion of the presumed neophyte, and should also be SURETIES for the fulfilment of the promises then made. Then there were the probabilities during persecution that the parents might not outlive the violence of the times and be enabled to watch over the moral and religious education of their baptized children. The Church was anxious not to lose these lambs of the Flock, and so it was a wise and godly provision that there should be some one who, in default of their parents, surviving or

in case of their apostasy, might see to it that their godchildren were "brought up to lead a godly and a Christian life." The advantages arising from this ancient institution of *Sponsors* were so great that it has been continued throughout all ages of the Church. And even in this present time, if all Sponsors would fulfil their duties, many a child now lost to the Church, might have been saved to it and brought up in the nurture and admonition of the Lord. In the case of Baptism of Infants, the significance of *Sponsors* is very great, in that Baptism is a covenant, in which God on the one hand is represented by His Minister, and the child is represented by his Sponsors, who answer for him and agree to see to it that this child shall be virtuously brought up and so trained that it shall lead the rest of his life according to this beginning. The Sponsors are called GODFATHERS and GODMOTHERS because of the spiritual affinity created in Baptism, their responsibility for the training of the child being almost parental. (See BAPTISM, HOLY; INFANT BAPTISM; also NAME, THE CHRISTIAN.)

Stalls.—Seats in the choir (*i. e.*, chancel) for Clergy and Choristers, commonly called Choir Stalls.

Standing Committee.—The general Canons of the American Church provide that in every Diocese there shall be a *Standing Committee* (usually composed of not less than three Clergymen and two laymen who shall be communicants) to be appointed by the Convention thereof, whose duties, except so far as provided for by the Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses. In every Diocese where there is a Bishop the Stand-

ing Committee acts as his Council of Advice. It recommends to him persons to be admitted to Holy Orders or as Candidates for Holy Orders, etc. As the representative of the Diocese, it gives its consent to the consecration of a Bishop elected by any other Diocese. When there is no Bishop, the Standing Committee becomes the ecclesiastical Authority of the Diocese for all purposes declared in the Canons.

State of Salvation.—By Holy Baptism we are admitted into Christ's Church, His Kingdom of grace, which in the Church Catechism is declared to be a "State of Salvation," *i. e.*, a Christian condition in which it is quite certain the salvation of God is within our reach and in which as we are responsive to all its overtures of grace we may grow into the likeness of God's dear Son. Our final salvation is dependent on our continuance in this state of Salvation by God's grace unto our life's end.

Stephen, Festival of Saint.—A Holy Day of the Church observed on December 26, in memory of St. Stephen the Proto-martyr, *i. e.*, the *first* Christian martyr. The position of the three Holy Days after Christmas is remarkable. We have here brought into immediate nearness to the Birth of Christ the three kinds of members who are joined to Him by martyrdom, viz., those who are martyrs both in will and deed, as St. Stephen; those who are martyrs in will but not in deed, *i. e.*, escaped with life as St. John; and lastly, those who are martyrs in deed, but had no wills of their own to sacrifice to God, as the Holy Innocents. The Festival of St. Stephen dates as far back as the Fourth Century. The reason for its institution is thus

given by an ancient writer, "Christ was born on earth that Stephen might be born in heaven." Nothing is known of St. Stephen before his selection for ordination as a Deacon, but in the 6th and 7th chapters of the Book of the Acts of the Apostles is given a very full account of his being made a Deacon; of his doing "great wonders and miracles among the people," because he was "full of faith and power"; of his accusation and eloquent defense, and finally of his martyrdom by stoning, in the midst of which, like his Divine Master, he prayed for his murderers. In ecclesiastical art, St. Stephen is represented as a Deacon holding stones in a napkin or in his robe or in his hand.

Stir Up Sunday.—A popular name given to the Sunday next before Advent, from the first two words with which the Collect for the Day begins, viz.: "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people," etc. This Sunday is the end of the Christian Year, and consequently a time of review, gathering up the fragments that remain, that so with renewed strength and stronger purpose—*stirred up wills*, we may enter on the new year which begins on the following Sunday.

Stole.—A long band or scarf of silk worn by the Priest around the neck and hanging down in front to about the knees. It is one of the Altar vestments and should be worn when administering any Sacrament. The stole should be of the proper color of the Church Season and may be white, green, red, violet or black. It is intended to symbolize the ropes or bands with which our Lord was bound to the pillar when He was

scourged. It also signifies the yoke of patience which the Minister of Christ must bear as the servant of God. When worn by a Deacon, it is placed on the left shoulder and fastened under the right arm. (See VESTMENTS; also KISSING THE STOLE.)

Subdeacon.—In former times the name given to him who assisted the Celebrant at the Holy Communion was Deacon, and the name *Subdeacon* to one who waited on the Deacon as the Deacon waited on the Celebrant, and he was permitted to read the Epistle. In time, however, these attending clergy came to be called by names characteristic of the most conspicuous parts of their duties, viz.: the Gospeler and Epistoler.

Substance.—A word derived from the Latin, used in Theology as the equivalent of the Greek word *ousia*, meaning “essence,” and used in the definition of the nature of the Godhead. Thus we say that God is one in substance (*i. e.*, essence) but in Persons, Three. The word is found in the Creed in the article which speaks of the Son as “Being of one substance with the Father.”

Suffrages.—The intercessory versicles and responses after the Creed in Morning and Evening Prayer and towards the end of the Litany, are so called.

Sunday.—(See LORD’S DAY.)

Sunday Letter.—(See DOMINICAL LETTER.)

Sunday-schools.—Sunday-schools were originated in the Church of England by one of its clergy, the Rev. Thomas Steck, who afterwards, in 1780, called in Mr. Robert Raikes, a layman, to assist him. Such schools gradually spread and increased, until to-day it

is said that the Sunday-schools of the world number three millions of teachers and over thirty millions of scholars. Of late years especially the Sunday-school has become a most important factor in our Church life, and yet notwithstanding its very manifest purpose it is ever presenting problems very difficult to solve. These perplexing problems no doubt arise from two main causes, (1) a practical, though oftentimes unconscious, ignoring of the Church's own order and method and (2) from the mixed conditions of the religious world of to-day "by reason of our unhappy divisions." As far as can be seen, all that has been written, published and preached on this subject seems to resolve itself into simply this—Try to do the best you can with the material you have, the short time allotted to this work [usually one hour a week] and the absolute voluntarism of the whole undertaking. And yet in spite of this discouraging outlook, there can be no doubt that the Sunday-school offers one of the very best fields for genuine Church work and is "worth while," as has been fully demonstrated in many places of earnest toil for God. This work is far-reaching in its influence and no estimate can be given of the possible good it may do in moulding lives. The Rev. G. W. Shinn, D. D., speaking of the Sunday-school sets forth its object as follows: "It offers to aid parents, sponsors and pastors in developing the religious life of the young, in filling their minds with the Truths of our most holy Faith, and in training them to serve God faithfully in their day and generation. Whatever its defects of administration, this is its aim."

Super-Altar.—A small portable slab of stone used

to consecrate upon and placed on an unconsecrated Altar or a wooden Altar.

Super-Frontal.—A covering on the top of the Altar which hangs down eight or ten inches in front, varying in color according to the Church Season.

Sureties.—(See SPONSORS.)

Surplice.—The outer garment, made of linen, worn over the cassock by the officiating minister during the Church service. It is a loose flowing vestment, generally reaching to the knees, having broad, full, open sleeves. It is not specially a Priestly garment, as it is worn by Deacons and also by Lay-Readers, and in a modified form by choristers. The word is derived from the Latin, *superpelliceum*, meaning an over-garment. (See VESTMENTS.)

Surpliced Choir.—When the body of singers of the Church service is composed of boys and men they are vested in cassocks and surplices or cottas and given a place in the Chancel. This is a very ancient usage in the Church of God, reaching back to the Temple service at Jerusalem. In the description of that service given in 2 Chronicles 5:12 and 13 we read: "Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being arrayed in white linen* . . . stood at the east end of the Altar . . . praising and thanking God." In this whole passage we see the original of those surpliced choirs by which the same Psalms of David have been sung in every age of the Christian Church.

The surpliced choir has always been a feature of the Anglican Church, peculiar to it as a national custom.

And as the American Church is the daughter of the English Church, having derived from her all her great treasures of devotion and beauty in worship, so she, too, employs the vested choir and encourages its use. In this connection, it is interesting to note that the first mention of a surpliced choir in America is in connection with old St. Michael's Church, Charleston, S. C. In the history of this parish may be found the following interesting reference to the vested choir: "In 1798 there was a bill for 'washing the surplaces (sic) of clergy and children.' A little earlier the Vestry requested the Rector to entertain, at their expense, six of the boys on Sunday as 'an incitement for their better performance of the service'; and in 1807 the organist was requested to have at least twelve choir boys."

Thus as early as the end of the Eighteenth Century the music of the Church was rendered by a surpliced choir in a Southern parish. For some reason vested choirs were given up in the American Church and for many years little or nothing was heard of them. But after a while when the Church here got more thoroughly established and began to put on strength we find that its growing devotion demanded *the restoration* of the vested choir. This demand became so general that to-day there are very few parishes in which the music is not thus rendered. This is not to be wondered at, for it is found by actual experience that the surpliced choir of men and boys, numbering from twenty to sixty voices according to the size of the parish, is better suited to render the Church's music, more in keeping with the Church's devotions and

more inspiring and helpful to the congregation. Many a parish has thus been lifted up, strengthened, the services made more attractive and the attendance at them increased, because the music rendered in this manner becomes thoroughly congregational, such as the people themselves can join in and make it their own.

Sursum Corda.—The Latin title of that portion of the Communion Office which begins, “Lift up your hearts,” which the Latin words mean. This is found almost word for word in every known Liturgy from the earliest times, and without doubt has come down to us from the Apostolic Age. Even at so early a date as A. D. 252 we find St. Cyprian giving an explanation of the meaning and purpose of the *Sursum Corda* as follows: “It is for this cause that the Priest before worship uses words of introduction and puts the minds of his brethren in preparation by saying, ‘Lift up your hearts’; that while the people answer, ‘We lift them up unto the Lord,’ they may be reminded that there is nothing for them to think of except the Lord.”

Symbol.—The ancient name for “Creed,” which in the Greek language was called *Symbolon*, *i. e.*, watchword, by which as the sentinel recognizes a friend, so the Christian soldier is distinguished from the open enemies or false friends of the Religion of Christ.

Synod.—The word used in the Eastern Church for what is called in the Western Church a *Council*. It is from a Greek word meaning coming together. (See COUNCIL.)

T

Table.—(See LORD'S TABLE.)

Te Deum.—The Latin title of the hymn beginning "We praise Thee, O God," sung after the First Lesson at Morning Prayer. It is one of the oldest of Christian hymns. The old tradition that it was first sung impromptu and antiphonally by St. Ambrose and St. Augustine at the Baptism of the latter in A. D. 386, is not now accepted, as there is evidence to show that the Te Deum is much older than the time of St. Ambrose. So early as A. D. 252, we find St. Cyprian using almost the same words as occur in the Te Deum. It is now generally believed that this noble canticle in its present form, is a composition of the Fourth or Fifth Century and that it represents a still more ancient hymn. The Te Deum is sung in the Church service every day except during Advent and Lent when the *Benedicite* is sung instead.

Ten Commandments.—(See DECALOGUE.)

Temperance.—(See CHURCH TEMPERANCE SOCIETY.)

Ter Sanctus.—Meaning *Thrice Holy*. The Latin title of the hymn in the Communion Office beginning "Holy, Holy, Holy." This hymn is of the most ancient origin and forms part of all the oldest Liturgies. In the Liturgies of St. Basil and St. Chrysostom, it is called the "Triumphal Hymn."

Testimonials.—The general Canons of the Church prescribe that when the Standing Committee of a Diocese recommends to the Bishop a candidate for Holy Orders for ordination to the Diaconate or

Priesthood, that it shall present to the Bishop a certificate or testimonial to the effect that the candidate "hath lived piously, soberly and honestly, and hath not since his admission as a candidate for Orders, written, taught or held anything contrary to the doctrine and discipline of the Protestant Episcopal Church." The action of the Committee in recommending such person to be admitted a candidate for Holy Orders is based on testimonials made by the Clergy and laymen who knew the candidate personally. So, also, when a Bishop is elected, testimonials of his election by the Convention which elected him, and from the House of Deputies of the General Convention, or from the Standing Committees of the various Dioceses, of their approbation of his election and also of his fitness for the office of a Bishop, must be presented to the House of Bishops before order can be taken for his consecration.

Thanksgiving.—(See GENERAL THANKSGIVING, THE.)

Thanksgiving Day.—The day appointed by the Civil Authority for the rendering of thanks to God for the blessings bestowed on this land and nation during the year. It usually partakes of the nature of a Harvest Home Festival, prompted no doubt by the character of the service set forth in the Prayer-book to be used on this day, entitled, "A Form of Prayer and Thanksgiving to Almighty God for the Fruits of the earth and all other Blessings of His Merciful Providence." It is interesting to note that the first Thanksgiving Day in America was appointed, not by the Pilgrims, as many persons mistakenly believe, but by members of the Church of England. It was

celebrated at Monhegan, off the Maine coast, near the mouth of the Kennebec river, as far back as 1607—thirteen years prior to the arrival of the Mayflower in Plymouth Harbor—and Chaplain Seymore preached a sermon “gyving God thanks for our happy metynge and saffe aryvall into ye countrie.” The earliest Thanksgiving Day of the Plymouth colonists was in 1621.

Theological Virtues.—The three virtues, *Faith*, *Hope* and *Charity* or *Love*, as enumerated by St. Paul in the 13th chapter of First Corinthians, are called Theological Virtues because they are the gift of God and have God for their object. They may be explained as follows:

FAITH is a gift of God, infused into our souls, whereby we firmly believe all those things which God has revealed.

HOPE is a gift of God, which helps us to expect with confidence that God will give us all things necessary to salvation, if we only do what He requires of us.

CHARITY is a gift of God, whereby we love Almighty God above all things for His sake and our neighbors as ourselves.

Thirty-nine Articles.—(See ARTICLES OF RELIGION.)

Thomas (St.) the Apostle.—The Twenty-first Day of December is observed in memory of St. Thomas, who was called by our Lord to be an Apostle. We find very little in Holy Scripture concerning St. Thomas, but there are four sayings of his recorded which are indicative of his character. They are as follows:

1. “Lord we know not whither Thou goest, and how can we know the way?”—St. John 14: 5.

2. "Let us also go, that we may die with Him."
—St. John 11:16.

3. "Except I shall see in His hands the print of the nails and put my fingers in the print of the nails and thrust my hand into His side, I will not believe."
— St. John 20: 25.

4. "My Lord and my God."—St. John 20: 28.

From these sayings we see in St. Thomas, (1) the spirit of inquiry, (2) bravery in the face of danger, (3) his doubt and unbelief, and (4) strong conviction and the triumph of faith. An ancient writer declared that "by this doubting of St. Thomas we are more confirmed in our belief than by the faith of the other Apostles." It is upon this fact that the Collect for the Day is founded. St. Thomas is said to have carried the Gospel to the Parthians, Medes, Persians and Chaldeans, among whom he founded the Church. It is believed, also, that he preached the Gospel in India. He suffered martyrdom, having been put to death by the Brahmins at Taprobane, now called Sumatra. In ecclesiastical art, St. Thomas is represented as handling our Lord's wounds; or in reference to his martyrdom, with a lance or spear; also, holding a carpenter's square.

Three Hours' Service.—A solemn service quite generally held in our Churches on Good Friday, from 12 M. to 3 P. M. in commemoration of our Lord's Agony on the Cross. It usually consists of meditations, or short addresses, on the Seven Words on the Cross, or on kindred topics, interspersed with hymns on the Passion, special prayers, and spaces of silence for private intercession. If well conducted it is a

most impressive and helpful service and serves to bring out the awful events of that momentous day when the Saviour of men was cruelly put to death by those whom He came to save.

Thurifer.—The name given to one who bears the censer in services where incense is used.

Thursday, Holy.—(See ASCENSION DAY.)

Thursday in Holy Week.—(See MAUNDY THURSDAY.)

Tierce.—The third hour or 9 A. M. One of the seven CANONICAL HOURS (which see).

Tradition.—A term used in the Thirty-fourth Article of Religion to denote customs, rites, forms and ceremonies of the Church which have been transmitted by oral communications or long established usage, and which though not commanded in so many words in Holy Scripture, yet have always been used and kept in the Holy Catholic Church. For this reason they are revered, practiced and retained in its various branches at the present time. Such traditions are the following:

1. The observance of the first day of the week instead of the seventh.
2. The observance of the Christian Year, or the system of Feasts and Fasts and Holy Seasons according to the events in our Lord's Life.
3. The Baptism of Infants.
4. The use of Liturgical worship.
5. The use of vestments by the ministers in divine service.
6. The arrangement of our churches after the model of the Temple.

7. The observance of the seven hours of prayer.
8. The sign of the Cross in Baptism and at other times.
9. The choral service.

All these traditions of the Universal Church are retained or permitted by the American branch of the Church.

It is also to be noted that by *tradition* is meant the uniform teaching of the Church from the beginning, *i. e.*, the witness that the Church bears by the writings of the Fathers and the enactments of her General Councils to the Truths of the Christian Religion and the interpretation of Holy Scripture. This is in accord with St. Peter's words, "No prophecy of the Scripture is of any private interpretation." Inasmuch as the Church is the "Witness and keeper of Holy Writ," and that it is upon her testimony that we know what is the Bible, it is but reasonable to defer to her interpretation, her universal customs and traditions as to its meaning. (See UNDIVIDED CHURCH; also FATHERS, THE.)

Transepts.—When churches are built in the form of a cross they have two wings, one on each side, projecting at right angles with the nave and chancel. These projected wings, forming the arm of the cross, are called the *transepts*, north and south.

Transfiguration, The.—A Feast of the Church observed on August 6, in commemoration of our Lord's Transfiguration on the Mount in the presence of His three disciples, St. Peter, St. James and St. John. It is a restored Festival in our Calendar. The American Church having thought good to order a revision of

the Prayer-book after a hundred years use of it as set forth in the year 1789, completed this revision in 1892 after fifteen years of labor spent upon it. The first action taken on the subject was by the General Convention in 1883, when among other changes and restorations the Feast of the Transfiguration was restored to the Calendar and appointed to be observed August 6. This date it is thought is the actual time of the year at which the Transfiguration took place. As a day of commemoration, this Festival has been observed in the Eastern Church since A. D. 700, and in the Western Church since the year 450. It was ordered to be universally observed in A. D. 1457. We cannot doubt that its restoration to our Calendar is a decided gain to our spiritual treasury of devotions and instructions, for it commemorates an event in our Lord's Life which has deep significance in relation to our Lord Himself and also to our own spiritual life. Our Lord, before His last journey to Jerusalem, took the three chief Apostles with Him into a high mountain and then as He prayed, He was transfigured before them. His raiment became white as the light, His face shone as the sun, and Moses and Elias appeared and talked with Him. "And there came a voice out of the cloud, saying, This is My beloved Son, hear Him." It was thus that His Divine nature was revealed and enabled the Apostle St. John to testify, "We beheld His glory, the glory as of the Only Begotten of the Father." Proper Lessons and Proper Psalms for the services for this day as well as Collect, Epistle and Gospel emphasize the importance of the Feast of the Transfiguration and mark it as one of the

great days of the Church. The ecclesiastical color is white.

Trefoil.—An ornament used in Gothic architecture, formed by mouldings in the head of window lights, tracery, panelings, etc., so arranged as to resemble the *trefoil*, (*i. e.*, three leaved) clover, as an emblem of the Trinity.

Trine Immersion.—The name given to the practice in the Primitive Church, of dipping a person, who was being baptized, three times beneath the surface of the water, *i. e.*, at each name of the three Persons in the Blessed Trinity. When Baptism was by affusion or pouring, as is usual at the present time, the affusion was also trine. The Apostolic canons insisted so strongly on this mode of Baptism that they enjoined that the Bishop or Priest who did not thus administer it should be deposed. This threefold method of Baptism still prevails in the Church and is the only proper method of administering this sacrament.

Trinity, The Holy.—A name applied to the Godhead and signifying Three in One and One in Three—the Father, the Son, and the Holy Ghost—a doctrine which is held by all branches of the Catholic Church and by the greater number of the various Christian denominations. The word “Trinity” is not found in the Bible and is said to have been first used by Theophilus, Bishop of Antioch, in the second century as a concise expression of the Christian Faith concerning the Godhead, that “there is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things both visible and in-

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visible. And in the unity of this Godhead there be three Persons, of one substance, power and eternity: the Father, the Son, and the Holy Ghost." (Art. I). The doctrine of the Trinity deals with matter beyond reason but not contrary to reason; is the subject of Revelation and as such is proposed to our faith faculty. For this reason it is called a Mystery of the Gospel.

Trinity Season, The.—The long period between Trinity Sunday and the First Sunday in Advent is so called. Its length is dependent on the time Easter is kept and may include as many as twenty-eight Sundays. The devotions and the Scriptural Lessons are intended to bring before us the moralities of the Gospel and the practical duties of the Christian life. Or as Bishop Coxe has finely expressed it, "The first half of the year is devoted to Doctrine primarily, and to Duty as seen in direct relation to Doctrine. So, the second half is devoted to Duty primarily, and to Doctrine only as reduced to practical Piety. Thus is the Christian Year divided between the Creed and the Decalogue." The Last Sunday of the Season is observed as the "Sunday next before Advent," but is popularly called "Stir up Sunday" from the first two words of the Collect for the Day. The Church color for the Trinity Season is green.

Trinity Sunday.—Trinity Sunday is a Festival of late institution, as the day on which it is observed was originally kept as the Octave of Whitsun Day. It was not until A. D. 1260 that it was first directed by the Synod of Arles to be observed by the whole Church as Trinity Sunday, although Thomas à Beckett is said to have instituted this Festival in England in

A. D. 1162, and reference is made to it as early as A. D. 834. The observance of this day is very significant and rounds out or completes the former commemorations of the year. As set forth in "Thoughts on the Services," "The Church's services have culminated; to-day they mount up to the Throne of the Godhead; for knowing the Son and the Holy Ghost, we know the Father also, and that these Three are not three Gods, but one God. The Church to-day celebrates the glory and majesty of God in His essence and in His works. In the word *Trinity*, she simply sums up what is revealed concerning Him,—that in Substance He is One, but in Persons, Three. . . . The Collect enables us to worship the *Unity* which exists in the power of the Divine Majesty, even while we acknowledge the glory of the Eternal Trinity." Proper Lessons, Proper Psalms and Proper Preface in the Communion Office emphasize the importance of the Festival and mark it as one of the great days of the Church. The ecclesiastical color is white.

Trisagion.—A Greek word meaning the same as *Ter Sanctus*, i. e., "Thrice Holy," but it is not used in the Greek Church for the same thing, but is the title of the respond used in the Reproaches and other services, namely, "Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us."

Triumphal Hymn.—The ancient name given to the *Ter Sanctus*, the hymn in the Communion office beginning, "Holy, Holy, Holy."

Triumphant, The Church.—The Church in Heaven. (See CHURCH CATHOLIC.)

Tunicle.—A vestment worn by the Subdeacon or Epistoler at the celebration of the Holy Communion; somewhat similar to the Dalmatic worn by the Deacon or Gospeler, but shorter, narrower and not so elaborately embroidered.

Turning to the East.—(See EAST, TURNING TO.)

Twelfth Day.—A popular name given to the Feast of the Epiphany which occurs twelve days after Christmas. Many social rites and customs have long been connected with the evening of this Festival, which is commonly called "Twelfth Night."

U

Unction.—(See ANOINTING THE SICK.)

Undivided Church.—In the great work of the Reformation in the Sixteenth Century, the Church of England did not seek to introduce innovations, to erect a new church in the place of the old, or to change the old religion for a new religion. What it aimed to do was to retain its ancient heritage, but at the same time to free the old Church from certain grave abuses, to purify the old religion from many harmful superstitions which had sprung up during the Middle Ages. Thus "the continuity of the English Church was the first principle of the English Reformation." In all the work of Reformation, covering a long period of time, the appeal was constantly made to the primitive standards of the *Undivided Church*; to Holy Scripture as interpreted by the teaching and customs of the Primitive Church,

the writings of the Fathers and the decisions of the General Councils. The reasonableness of this appeal will appear when we consider that it is this early age of Christianity, the age nearest to the time of the Apostles, which best preserved the personal instructions of the Twelve, which was most likely to be in accord with the Will of our Lord and which maintained the Church's unity unimpaired. It was during this time, because the Church was one and undivided, that the Canon of Scripture was established, that it was possible to hold the Ecumenical Councils which defined "the Faith once delivered to the Saints," and gave us the Creeds as the "Rule of Faith." For this reason the English Church in her Reformation appealed to the practice, teaching and decisions of the *Undivided Church*. It was thus she was enabled to preserve her historic continuity. The original Unity of the Church was finally broken by the great schism between the East and the West which took place A. D. 1054. (See TRADITIONS; also FATHERS, THE.)

Unity, Church.—The most apparent, most manifest teaching of Holy Scripture is the unity or oneness of the Church of Christ. It was for this our Lord prayed, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me" (St. John 17:25). We have in these words declared the purpose of such unity, viz.: "that the world may believe." So, also, St. Paul wrote, "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one Body and one Spirit, even as ye are called in one hope of your calling; one Lord, one

Faith, one Baptism, one God and Father of all" (Ephesians 4: 3-6). Again, in the New Testament the Church is called the Body of Christ, the kingdom of heaven, the Bride, and its people are declared to be branches of the one Vine Jesus Christ Himself. "The great thought running through all the New Testament descriptions of the Church is that of the Church's unity in itself through its union with Christ the Head." There is not the slightest warrant in the Bible for the present state of our divided Christianity, which is simply the result of sin and man's waywardness. This truth is becoming more and more realized among many earnest and thoughtful men in all religious bodies and they are longing and praying for the Reunion of Christendom. This desire has also developed a study of Church History which heretofore has been a much neglected department of Christian knowledge. This more general study of the history of the Church has already been productive of the greatest good. It has given men broader views and a clearer conception of that kingdom of grace, of which Christ is the Head and which is to be the *one*, living witness whereby the world may be brought to believe that the Divine Father hath sent His Son to be the world's Saviour. For this blessed consummation many earnest and devout men in all places and in almost every communion are using daily the following beautiful

PRAYER FOR UNITY.

"O Lord Jesus Christ, who saidst unto Thine Apostles, Peace I leave with you, My Peace I give unto you: Regard not our sins, but the faith of Thy

Church; and grant her that Peace and Unity, which is agreeable to Thy Will, Who livest and reignest with the Father and the Holy Ghost, one God, world without end, Amen." (See UNDIVIDED CHURCH.)

Unleavened Bread.—From time immemorial the bread used in the Holy Communion has generally been unleavened, or wafer bread as it is sometimes called, from its shape, being made round like a wafer. Unleavened bread is used from a sense of reverence, using something specially made for so holy a purpose, and also because unleavened bread is not so likely to crumble as ordinary bread. It is also believed that this was undoubtedly the kind of bread our Lord used when He instituted the Blessed Sacrament.

Use.—This is an ecclesiastical term to designate the Liturgy or Prayer-book peculiar to any Diocese or national Church and differing from other Liturgies in minor details. For example, in the early ages of the English Church there were different "uses," or customs, such as the Salisbury or "Sarum Use"; meaning the Prayer-book set forth by Osmond in A. D. 1085, and used in the Diocese of Salisbury. So also, there was the "Use of Bangor," the "Use of York," the "Hereford Use," etc., but all these differing "uses" were finally superseded by the one national use, the present Prayer-book of the Church of England. The American Prayer-book is declared in the title page to be "The Book of Common Prayer and Administrations of the Sacraments and other Rites and Ceremonies OF THE CHURCH (Catholic) *According to THE USE of the Protestant Episcopal Church in the United States of America.*"

V

Veil.—(See CHALICE VEIL.)

Veni Creator Spiritus.—The Latin title of a very ancient hymn to the Holy Ghost, sung in the Ordination Offices, appropriate to Whitsun Day, and formerly sung at the celebration of the Holy Eucharist. The authorship of this hymn is commonly ascribed to St. Ambrose, A. D. 350. The first English version (added to the Prayer-book in 1662) has been attributed to John Dryden.

Venite Exultemus.—Meaning, “O come, let us sing,” the Latin title of the 95th Psalm, sung as the first canticle at Morning Prayer as an Invitatory to the use of the Psalter. (See INVITATORY.)

Verger.—The name originally given to one who carried the *verge*, or staff, before a cathedral or collegiate dignitary. The name is now commonly applied to a paid usher.

Versicles.—Little verses or sentences uttered by the officiating minister with corresponding replies or responses by the congregation. For example,

V. O Lord, open Thou our lips.

R. And our mouth shall show forth Thy praise. This feature of Public Worship has prevailed in the Christian Church from the most ancient times, as we find it mentioned as early as A. D 543 as being even then of ancient origin. This is with special reference to the Versicles after the Lord’s Prayer in the Daily Offices, which have been called the *SURSUM CORDA* of the Daily services. (See RESPONSIVE SERVICES.)

Vespers.—One of the Seven CANONICAL HOURS (which see). It was from the ancient offices of Vespers and Compline that the present service of Evening Prayer was compiled. This service is sometimes now called Vespers and also EVEN SONG (which see).

Vessels, Sacred.—The vessels used in celebrating the Holy Communion are so called, from the sacred purpose for which they are intended. These sacred vessels are the Chalice, Paten and Flagon, which should be made of silver or gold only—the best that we have for so sacred a purpose.

Vestments.—It has been pointed out that “The clergy and all who act ministerially in divine service are clad in surplices and other vestments, not that they may have a decent and uniform appearance in sight of the congregation, but as wearing robes distinctive of their office in ministering before Him whom they worship.” In this statement we have a rationale, so to speak, of the use of vestments, and it is a very striking fact that such use has universally prevailed in the Historic Churches from the most ancient times. (See EUCHARISTIC VESTMENTS.) Of the vestments thus worn in the Church’s services there are first the Eucharistic Vestments, namely :

THE AMICE, a broad linen band richly embroidered, first placed on the head and then dropped on the shoulders as a covering for the neck and is intended to symbolize the Helmet of Salvation. It also symbolizes the linen cloth with which the Jews blindfolded our Lord.

THE ALB, a long white linen garment with narrow sleeves tied at the waist by a white cord. It is

emblematic of purity and innocence and also of the ministerial office. It also represents the white garment in which Herod clothed our Saviour.

THE GIRDLE, used to confine the Alb at the waist, is emblematic of the work of the Lord, to perform which the sacred ministers gird up, as it were, their loins. The girdle, and also the stole and maniple are intended to represent the cords and fetters with which the officers bound Jesus in His Passion.

THE MANIPLE is a scarf like a short stole, worn on the left arm over the sleeve of the Alb by the Celebrant. It is made of silk, with a fringe and embroidered with three crosses.

THE STOLE (which see). When used at the Celebration it is worn crossed on the breast and kept in place by the girdle. Like the girdle and maniple, it symbolizes the ropes or bands with which our Lord was bound to the pillar when He was scourged.

THE CHASUBLE is a circular cloak worn over the Alb and hanging from the shoulders. It is universally called "the Vestment" because it is *the* characteristic Eucharistic robe of all Christendom and has been so from the earliest age of the Church. The rationale is thus given: "The over-vesture or chasuble as touching the mystery signifieth the purple mantle that Pilate's soldiers put upon Christ after that they had scourged Him. And as touching the Minister, it signifieth charity, a virtue excellent above all others."

Other vestments worn by the clergy are the cassock, the surplice, biretta, hood, and when assisting at the Holy Communion, the Dalmatic and Tunicle; and by Bishops, the chimere, rochet, mitre and cope (this last

may also be worn by a Priest); each of which is described under its proper head, to which the reader is referred.

Vestry.—The name given to the room attached to or within the church building, used for vesting in, or in which the vestments are kept. From the old custom of parish meetings being held in it, such meetings were called the Vestry; a name that has since been applied to the representatives of the parish elected annually to manage its financial and secular affairs. It is to be noted that there is nothing to be found in the Primitive Church corresponding to the modern Vestry. This fact may explain why it is that the Vestry System, as such, is ever presenting problems difficult to solve. The "Vestry Problem" has commanded the attention of the General Convention from time to time, but so far nothing has been presented for its solution. The purpose and duties of the Vestry as commonly understood may be stated as follows: It is the duty of the Wardens and Vestry (it ought to be always with the advice of the Bishop) to consider and determine upon the election of a minister when the Rectorship is vacant; to see that the minister is well and properly supported, sufficiently and punctually paid; to make and execute all contracts for the erection of church edifices, rectories and other church buildings; to provide for their furnishing and repair and due preservation; to hold all Church property as Trustees of the Parish, and as such generally to transact all temporal and financial business of the Parish. (For the duties of Wardens, see CHURCH WARDENS.)

Via Media.—A Latin term, meaning *middle course*

as between two extremes. The term is used to describe the Anglican or Episcopal Church as avoiding Romanism on the one hand, and Protestantism on the other.

Viaticum.—A term used to describe the Holy Communion administered to a dying person. A Canon of the Nicene Council (A. D. 325) provided that no one should "be deprived of his perfect and most necessary *viaticum* when he departs out of this life." The word means "a provision made for a journey."

Vicar.—A term introduced from the English Church and applied to one who has charge of a chapel connected with a Parish, as his sole charge. For example, the term has been applied to certain clergy of Trinity Church, New York, who have charge of chapels which possess the dignity of parishes, but the support of which is derived mainly from the Parish Corporation. In the English Church, the Rector, or chapter, or religious house or even a layman, has the whole right to the income of the Parish but the Vicar only to a certain portion of it as the Pastor of the Flock. The origin and meaning of this title as used in the Church of England are thus given in Blackstone's Commentaries, "These appropriating corporations, or religious houses, were wont to depute one of their body to perform divine service in those parishes of which the society was the Parson. This officiating minister was in reality no more than a curate, deputy or vicegerent of the appropriator, and therefore called *vicarius* or *vicar*."

Vigils.—Vigils are the *Evens* before certain Feasts. In the ancient use of the Church, Festivals were com-

monly ushered in by the attendance of preceding vigils, or *watchings* all the night as a preparation for the solemnities of the following day, and were observed with fasting and prayer.

Vincent, Rule of Saint.—St. Vincent of Lerins who died A. D. 304 has always been revered in the Church and is known as the author of the saying, “*Quod semper, quod ubique, quod ab omnibus, creditum est,*” meaning what has been done or believed *always, everywhere* and *by all* is to be accepted. The principle involved in these words is the test of orthodoxy and the sanction for the Church’s usages. St. Vincent’s rule, therefore, still holds good, for nothing can be *of the Faith*, as necessary to be believed unless it can satisfy the tests of *antiquity, universality* and *general consent*. (See TRADITIONS; also UNDIVIDED CHURCH.)

Virgin Mary.—(See BLESSED VIRGIN MARY.)

Virtues, The Cardinal.—The four virtues, namely, Prudence, Justice, Temperance and Fortitude, which Solomon sets forth in the Book of Wisdom, VIII, 7, are called *Cardinal Virtues* because they are most important in the Christian Life. They may be briefly defined as follows :

PRUDENCE, choosing the right and knowing what means to employ for accomplishing it.

JUSTICE, rendering to all their dues.

TEMPERANCE, the virtue of self-control in all things.

FORTITUDE, bravery in doing God’s Will.

Virtues, Theological.—(See THEOLOGICAL VIRTUES.)

Visitation, Episcopal.—(See BISHOP’S VISITATION.)

Visitation of Prisoners.—The title of an Office in

the Prayer-book. It is not contained in the English Prayer-book but was taken from the Irish Book of Common Prayer of 1771 and inserted in the American Prayer-book in 1789. This is a very comprehensive and appropriate Office, proving of great value to the Clergy who are called to minister to the spiritual wants of prisoners.

Visitation of the Sick.—A requirement of the Church is that "When any person is sick, notice shall be given thereof to the Minister of the Parish." When the Minister visits such sick person, the Prayer-book provides a service which may be used, entitled "The Order for the Visitation of the Sick." This service was first set forth in 1549 but was added to in 1662, since which date it has remained practically unchanged. It is a very beautiful and affecting service, bringing great peace and comfort to the sick and is another fine illustration of the tender care our Mother Church shows for all her children in all conditions of their life. As there is so much misapprehension as to the meaning and purpose of the ministrations of Christ's Ministers at the bedside of the sick, we give the following excellent comment on this Office in Wheatley's Treatise on the Prayer-book: "Though private friends may pray for us and with us, yet we can by no means place such confidence in their prayers, as we may in those sent to Heaven in our behalf by such as are peculiarly commissioned to offer them. For this reason it is enjoined by St. James in his Epistle, that 'if any be sick, they shall call for the Elders of the Church.' From this it may be observed, that the care of sending for the Minister

is left to the sick. For the Priest himself, it is very probable, may never have heard of his sickness; or, if he has, may not be so good a judge when his visit will be seasonable. For this reason it is ordered by the rubric that ‘when any person is sick, notice shall be given thereof to the Minister of the Parish’; Not when the person is just expiring (as is too often done), but when the disease first discovers its approach. To put it off to the last scene of life, is to defer the Office till it can do no good. For when the sickness is grown past recovery, to pray for his restoration is only to mock the Almighty; and what spiritual advantage can be expected from the Minister’s assistance to one who is unable to do anything for himself?”

Vow.—A promise made to God. Being brought into covenant with God in Holy Baptism, the vows or promises made unto God in that Sacrament are three in number:

1. RENUNCIATION, by which we renounce the three great powers of evil,—world, flesh and devil.

2. FAITH, by which we confess our belief in the Name into which we are baptized—FATHER, SON and HOLY GHOST, around which the articles of the Christian Faith as contained in the Apostles’ Creed are grouped.

3. OBEDIENCE, by which we promise to serve God truly all the days of our life.

These three *vows* of Baptism cover the whole period of life—past, present and future, and are the basis of all godly and righteous living.

Over and above these vows of their Baptism members of Religious Orders make special vows to God,—

vows of poverty, obedience and chastity for the more efficient prosecution of the work they have undertaken for the glory of God and the benefit of souls.

W

Wafer Bread.—(See UNLEAVENED BREAD.)

Wardens.—(See CHURCH WARDENS.)

Warnings.—The Exhortations in the Communion Office announcing a future celebration are called “Warnings,” and are intended to be a sufficient notification to the Communicants so that they may make their preparation for the receiving of the Communion. Where there are frequent celebrations, as on every Sunday and Holy Day, “the rubric does not seem to enjoin their constant use, but to require this form of exhortation to be used at those times when the Minister thinks it necessary to ‘give warning,’ that is, to exhort his people, respecting the celebration of the Holy Communion. The tone of the rubric and of the exhortations is plainly fitted to a time of infrequent Communion.”

Water.—In the Church Catechism it is declared that the outward visible sign or form in Baptism is, “Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.” By the rubric in the Office for Holy Baptism it is directed that the Font is to be filled with “pure water.” It is thus the Church fulfils our Lord’s command, following literally His words, “baptizing them with water.” Water, therefore, is the essential element of Holy Baptism, just as the bread and wine are the

elements in the Holy Communion. Water as used in Holy Baptism signifies "cleansing." The amount of water to be used the Church has always regarded as a matter of indifference.

Wedding Ring.—(See RING.)

Wednesday.—In the earliest ages of the Christian Church its devotions were always characterized by both weekly and annual fasts. During the week the first Christians always kept two fasts; one on *Wednesday*, the day on which our Lord was betrayed, and the other on Friday, the day on which He was crucified. Both the English and American Churches have perpetuated this custom by appointing Wednesday and Friday of each week as Litany Days.

Western Church.—A term frequently met with in Church history and denoting the Churches which formerly made part of the western empire of Rome, *i. e.*, the Church in western Europe,—Italy, Spain, France, etc. The Church of England is also included under this term as being a branch of the Catholic and Apostolic Church.

Whitsun Day.—A high Festival observed in the Church on the fiftieth day after Easter, in commemoration of the outpouring of the Holy Spirit upon the Apostles on the day of Pentecost as "they were all with one accord in one place" in Jerusalem. Whitsun Day is the Birthday of the Christian Church, and as such it has been commemorated for nearly two thousand years by Christian people and observed by them with holy joy and deep thanksgiving for the fulfilment of our Lord's promise to send the Comforter to His comfortless people.

By the devotions of Whitsun Day we have brought to our remembrance, in the most beautiful and striking manner, the operations of God by the Spirit's power. By Proper Psalms, Proper Lessons and Eucharistic Scriptures, and by Proper Preface in the Communion Service, we learn how that in the Holy Ghost and His Presence in the Church we have the great power and renewing grace of God made available to us. The ecclesiastical color is red as symbolical of the "cloven tongues like as of fire," in which form the Holy Ghost lighted on the head of each of the Apostles. (See HOLY GHOST.)

As to the derivation of the word "Whitsun" there seems to be great uncertainty and difference of opinion. Some derive it from the word *white*, shortened to "whit," in reference to the diffusions of light and knowledge which on this day were shed upon the Apostles, in order to the enlightening of the world; also in reference to this being the time of Baptism in the ancient Church, each candidate being clothed with white garments. Others derive it from the old Saxon word *wit*, meaning wisdom which is the special gift of the Holy Ghost. Again others derive it from the word *Pentecost*, the original name of the Festival, through the German *Pfingsten*, hence Pingsten, changed in the Saxon to Wingsten, and this being corrupted into *Whitsun*, meaning, therefore the same as Pentecost, that is, the fiftieth day. (This last seems to be the most probable derivation as is seen in the use of the terms *Whitsun* Monday, *Whitsun* Tide, etc.)

This Festival is of especial interest to Churchmen

as it was on Whitsun Day, June 9th, 1549, that the Book of Common Prayer, in English, was first used. "That day was doubtless chosen," says a beautiful writer, "as a devout acknowledgment that the Holy Ghost was with the Church of England in the important work then taken. May He ever preserve these devotional offices from the attacks of enmity or *unwisdom*, and continue them in that line of Catholic unity wherein He has guided the Church hitherto to keep them."

Whitsun Monday } Two days observed with
and Tuesday. } — great solemnity as the continuation of the High Festival of Whitsun Day. For the origin and appointment of these days see EASTER MONDAY AND TUESDAY.

Whitsun Tide.—The week beginning with Whitsun Day is so called. During this week the Whitsun Ember Days are observed, (Wednesday, Friday, and Saturday), as a preparation for Trinity Sunday, one of the stated times of Ordination.

Wine.—One of the elements used in the celebration of the Holy Communion as our Lord commanded. It is to be noticed that unfermented grape juice, raisin water, and the like do not constitute the proper element in the Holy Communion, and if these are used the Sacrament is not valid. In the General Convention which met in Chicago in 1886, the House of Bishops declared by resolution that "the use of unfermented wine was unwarranted by the example of our Lord, and contrary to the custom of the Catholic Church." This was still more strongly affirmed by the Lambeth Conference which met in 1888, in the

following resolution : " That the Bishops assembled in this conference declare that the use of unfermented juice of the grape or any other liquid other than true Wine diluted or undiluted, as the element in the Administration of the Cup in Holy Communion, is unwarranted by the example of our Lord and is an unauthorized departure from the custom of the Catholic Church." This declaration by both these bodies was called forth by the agitation of the " Temperance people."

Woman's Auxiliary, The.—This is a Society, as its name indicates, composed of the women of the Church which acts as an auxiliary to the DOMESTIC AND FOREIGN MISSIONARY SOCIETY (which see), and by the labors and generous gifts of its members supplements the work of the general Society. There is also a Junior Department including the younger women of the Church who have become interested in missionary work. Besides systematic efforts to raise money for the work of missions, the members prepare boxes of clothing and household necessities for the families of missionaries. The Auxiliary is very helpful and has enlisted the faithful labors of Christian women in fifty-nine dioceses and twenty-one missionary districts. An idea of the work accomplished by this organization may be gained by considering the report made for the year ending September 1st, 1900, from which it is learned that the Woman's Auxiliary contributed that year the noble sum of \$210,841.55, and prepared and sent out 4,680 boxes valued at \$191,434.96, making a total for the year of \$402,276.51. It may be interesting to note that the UNITED OFFERING placed

on the Altar by the Woman's Auxiliary at the Triennial meeting held in San Francisco during the General Convention of 1901, amounted to the handsome sum of \$104,295.53. The Headquarters of the Society are in the Church Missions House, New York City.

Word, The.—The name given to our Blessed Lord by St. John in the beginning of his Gospel, to set forth the preexistence and Divinity of the Son of God and the creation of the world by Him. Pearson on the Creed makes the following comment: "The Jews were constantly taught that the Word of God was the same with God, and that by that Word all things were made. And therefore, St. John delivered so great a mystery so briefly, as speaking to those who at once understood him. Only what they knew not was that this Word was made Flesh, and that this Word made Flesh was Jesus Christ." The Greek for "The Word" is *Logos*.

Words on the Cross, The Seven.—Our Blessed Lord was nailed to the Cross at nine o'clock in the morning and hanged thereon until three o'clock, when He died. During these six hours of His Crucifixion He uttered seven sayings, called the *Seven Words from the Cross*; they are as follows:

1. "Father, forgive them; for they know not what they do."
2. "To-day thou shalt be with Me in Paradise."
3. "Woman, behold thy Son." "Behold thy Mother."
4. My God, My God, why hast Thou forsaken Me?"
5. "I thirst."

6. "It is finished."

7. "Father, into Thy hands I commend My Spirit." (See THREE HOURS' SERVICE.)

Worship.—Our word *worship* is the modern form of the early English word *worship*. And while the word was originally used to denote honor or respect paid to any one worthy of it, it came in time to be used exclusively of the giving of honor to God, of which He above all others is worthy. Thus we have the word applied almost exclusively to what we now call PUBLIC WORSHIP. By this is meant the united homage of the members of the Church rendered to God as their Almighty King. And it is to be noted that whilst God accepts the worship of each individual or family, yet He loves more the Public Worship of His Church, for we read in the Book of Psalms, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." While this is very manifest to any careful student of the Bible, yet in these our days there is nothing so misunderstood as the nature and obligation of *Public Worship*. So much so is this the case it has been declared that Worship is a "Lost Art." This has come to pass, no doubt, from the misapprehension of the purpose of this "assembling of ourselves together." The common idea is, that we go to Church to "hear preaching." But preaching is not worship, nor is it the chief purpose of our coming together in the House of God each Lord's Day. We come together *to worship*, and the true idea of worship is to give, to render homage. Worship is an unselfish offering. It is giving God the praise. It is the grateful homage of grateful creatures to Him who

has blessed them and preserved them. Preaching is but an incident of such an assembly gathered for such a purpose, and oftentimes is not really necessary. It is also to be noticed that the Church's true worship is the Holy Communion; all other services are but adjuncts to the one service appointed by our Lord Himself. In the Primitive Church an ordinary Christian would not have considered that he had kept the Lord's Day as a day of worship if he had not attended a celebration of the Holy Communion. When, therefore, our people grasp these Scriptural ideas, then no longer can it be said that worship is a "Lost Art" among the American people. (See HOLY COMMUNION; also RESPONSIVE SERVICE.)

X

X.—The letter **X** resembles the shape of the Cross of St. Andrew, which has come into quite prominent notice as being the badge of the BROTHERHOOD OF ST. ANDREW (which see).

X P.—These letters belong under this head only in appearance as they are in reality the first two letters of the Greek word *Christos*, meaning "Christ." The X is the Greek letter *Chi* and is equivalent to the English letters "ch"; the P is called *Rho* and is the same as the letter "r"; they thus represent the first three letters of the word *Christ*. These two Greek letters are used in Church decorations either separately or as a monogram, as a symbol or emblem of our Lord.

Y

Y Cross.—By reason of its shape, the Cross embroidered on the CHASUBLE (which see) is called the Y Cross, and is intended to represent the outstretched arms of our Blessed Lord on the Cross, and symbolizes the Sacrifice which He there offered for the sins of the whole world, of which the Holy Eucharist is the perpetual Memorial.

Year.—(See CHRISTIAN YEAR.)

Yule.—The old English name for CHRISTMAS (which see). A word of doubtful origin.

Yule Tide.—The season or time of Christmas.

Z

Zealot.—One of a fanatical Jewish sect, which prevailed in the time of our Lord. In the New Testament, this name is given to one of our Lord's Apostles, namely, St. SIMON (which see).

Zuchetto.—The name give to a skull cap worn by the clergy instead of the biretta; when worn by a Priest the color is black, but that worn by a Bishop is purple.

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